

BEING WITH AND FOR PEOPLE IN THE GENERATIONAL REVOLUTION

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by

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TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM, POINT OF VIEW, AND PROCEDURE	1
The Problem	1
Statement of the problem	2
The relationship of the experimenters to the problem.	2
The importance of the study	3
Limitations and focus	4
Point of View	4
The Procedure	7
The Procedure of the Study	7
The embracing of a theology of involvement	8
A response to a particular need calling for involvement	8
An awareness of an underlying problem in the particular need	8
Observations about the problem made possible through involvement	9
Research of other studies related to the problem . .	9
Synthesis of the findings	9
Model building on the basis of the findings	9
The Procedure and Form of the Dissertation	10
II. FACTORS INITIATING AND CONDITIONING THE STUDY	13
Theology of Involvement	14
A review of an emerging theology of involvement for the experimenters	15
A review of the Biblical sources for a theology of involvement	18
A review of contemporary sources for a theology of involvement	25
The relationship of the experimenters to the theology	38
A Particular Need for Involvement	41
An Awareness of a Problem	54
The social context reflecting the generation gap . .	54
A description of the "Generation Gap"	58
Summary and Conclusion	63
III. FINDINGS EMERGING FROM OBSERVATIONAL STUDIES RESULTING FROM INVOLVEMENT	65
What the Youth Are Saying and Doing	66
Declarations coming from the youth	66
The underground press	70
Popular music	74
Personal interviews with youth	77

What the Adults are Saying and Doing	94
General reactions to the generational revolution	96
Various views within the religious community	97
The popular hypotheses on "Why"	100
The permissiveness hypothesis	102
The non-responsibility hypothesis	103
The affluent hypothesis	104
The family-pathology hypothesis	105
The two-armed-camps hypothesis	106
The war-in-Vietnam hypothesis	107
The deterioration-in-the-quality-of-life hypothesis	107
The political-hopelessness hypothesis	108
The civil-rights hypothesis	109
The technology hypothesis	109
The media hypothesis	111
The reliance-on-scientism hypothesis	112
Summary and Conclusion	113
 IV. FINDINGS EMERGING FROM LIBRARY STUDIES OF VARIOUS PSYCHOSOCIAL INTERPRETATIONS OF THE YOUTH PHENOMENON	 115
Introductory Observations about the Library Studies	115
Findings About Sunset Strip from Library Studies	116
The adult subculture	117
The youth subculture	122
Findings on the Psychosocial Development Process of Youth from the Library Studies of Erikson	129
Identity versus identity confusion	135
Intimacy versus isolation	138
Findings on Additional Factors Related to the Youth Phenomenon from the Library Studies	144
Conclusions and Projections Having To Do With the Generational Revolution	155
 V. A BASIS FOR BEING <u>WITH</u> AND <u>FOR</u> PEOPLE IN THE GENERATIONAL REVOLUTION	 160
A Basis for being <u>With</u> and <u>For</u> Youth in the Social Process	164
A Basis for Being <u>With</u> and <u>For</u> Youth in the Psychosocial Process	174
A Basis for Being <u>With</u> and <u>For</u> Youth in the Co-creation of Meaning Process	188
Summary and Conclusion	199
 VI. TWO MODELS FOR BEING <u>WITH</u> AND <u>FOR</u> PEOPLE IN THE GENERATIONAL REVOLUTION	 201
A Sunset Strip Church "Service Center" Model	201
Brief Review of Historical Developments	203
Sponsoring and Related Organizations	206

CHAPTER

PAGE

The West Hollywood Project's Policies, Goals and Program Priorities	209
Services Rendered by the West Hollywood Project	211
The Change From the Philosophical Hippie to the Hard Core Doper	213
Community Reactions	214
Conclusion Regarding the Service Center Model	214
A Congregational Model	216
A Description of a Congregational Model	218
The Principle of Differing Cultures in Juxtaposition . .	218
An Overview of the Congregational Model	221
Detailed Analysis of Three Specific Projects Within the Congregational Model	227
The Brethren Coffee House	228
The Interns in Human Relations	232
The Brethren Youth Center	237
Launching the Brethren Youth Center	238
The needs of the youth	242
The purpose of the Brethren Youth Center	245
The reaction of the congregation and the community . .	248
Questions, problems and concerns	253
Rewards, joys and promising results	254
Conclusion on the Brethren Youth Center project . . .	258
VII. SUMMARY AND CONCLUSION	261
BIBLIOGRAPHY	268
APPENDIX	276

CHAPTER I

THE PROBLEM, POINT OF VIEW, AND PROCEDURE

I. THE PROBLEM

The problem to which this dissertation is addressed comes out of a particular, turbulent, societal phenomenon now occurring within the family of man. The large volume of references to this phenomenon in all forms of communication media, from daily newspapers to scholarly journals and books, attest to a widespread interest in its many ramifications and meanings.

According to all these various sources, the dynamic of this phenomenon is centered in a particular age group, namely, youth. For this reason, this particular societal event is referred to in this dissertation as the youth phenomenon.

One of the primary causes of concern which adults have about this youth phenomenon is their felt sense of separation and/or alienation from the youth who are involved in it. A popular term used to describe this separation is generation gap. The term implies that youth and adults view the world from different perspectives, understand it in different thought patterns, and react to it in different manners. The intensification and widening of this gap through measured and terse, or sometimes spontaneous and explosive views, thoughts, and actions of youth is referred to in this dissertation as the generational revolution.

In summary, then, the problem to which this dissertation is addressed has to do with the youth phenomenon, and the concern of adults over the generation gap, which is part of that phenomenon, and the widening of the gap through the generational revolution.

Statement of the problem. This dissertation is addressed to the problem of determining the extent to which there is a generation gap, and of evaluating two church models for ministry to the youth involved in the generational revolution. The question posed by the problem to the experimenters was: What can adults do to bridge the gap and help overcome the separation and/or alienation and thereby become involved in some kind of creative relationship with youth?

The relationship of the experimenters to the problem. An important implication should be noted in the above question, and that is that the ultimate concern of the experimenters was not simply to understand a phenomenon, but to establish a basis for their own creative relationship with persons involved in it. The particular term used in this dissertation to refer to that kind of relationship is, "being with and for." This term, which is used in the title and throughout the dissertation, will be defined in more detail later. However, it is introduced here in order to relate it to the problem and to help clarify the relationship of the experimenters to the study.

All of which is to say that this study involves something more on the part of the experimenters than a coldly impersonal academic

effort to arrive at a purely objective understanding of a particular phenomenon. It involves, also, a certain subjective testing and reflection. The reason is that the experimenters went well beyond the objective purpose of simply establishing an academic basis for being with and for people. That is, they actually became involved in an experiential testing of the relational possibilities. Why they became involved in this way will be presented in Chapter II under the heading of "Factors Initiating the Study." Suffice it to say at this time that the experimenters were at a point in their own adult life histories where they as individuals and as men having certain professional responsibilities felt a need to resolve some of the generational relationship problems with which they personally were struggling.

The importance of the study. The importance of the study to the experimenters is evident from the preceding paragraph. An indication of the general importance of the study to society at large can be seen in the opening statement of this chapter. The present sweep of campus turmoil, anti-war protests, drug usage by youth, to mention a few concerns, and the confused, fearful, bewildered, and sometimes silly action, reaction, and over-reactions by adults which are of consuming interest to all communication media today makes any further substantiation of importance redundant. The present societal turbulence affirms the need for such a study as this.

Limitations and focus. The youth phenomenon which was the subject of this study was comprised of a wide number of varying youth subcultures. References are made to several of these in the course of this dissertation. However, the chief concern of this study was a particular segment or subculture of youth which was a part of the larger grouping of youth encountered on the Sunset Strip. Essentially, these were the deeply alienated youth with whom nearly all adult communication had ceased, except, on occasions, communication on a negative bent. Although this subculture was first encountered in a particular, geographic area, it was not limited to that area. There were and are remnants of it throughout all the metropolitan areas of Los Angeles County. For this reason, the suburban setting of one of the models presented in Chapter VI provided an excellent opportunity for continuing involvement in the study. The youth with whom the experimenters worked there were essentially the same in mind-set and deportment as were the alienated youth of Sunset Strip. These, then, were the particular youth on which the study focused, and these were the youth with whom the experimenters attempted to be with and for.

II. POINT OF VIEW

A rash of books and articles have been published in the past few years on the subject of church renewal. Many of these have titles reflecting a use of the words with and for which is similar

to the use made of them in this dissertation. Examples are: The Man For All Men,¹ The Church For Others,² and, Being There For Others.³

One of the main emphases of these renewal writings calling the church to be for people is that it cannot do so in absentia. Thus, as the third title listed above indicates, being for necessitates being there, or as this title states, being with. The statement on theological involvement which follows will amplify the importance of this insight to this study.

However, the interpreters are indebted to Ross Snyder for a more refined definition of these two very common little words appearing in the title and throughout the dissertation. In his book, On Becoming Human, Snyder says that "the greatness of a man is measured by his power to be with and for people."⁴ He then ascribes to these words deep relational meanings.

Being with does not mean simply "being around people." Rather, it has a personal, psychological, philosophical, and religious meaning which is best conveyed by three phrases-- "common fate, tuned in, co-create."⁵ Being with as an expression of common fate means that you

¹R. M. Jones, The Man For All Men (Valley Forge: Judson Press, 1965).

²World Council of Churches, The Church For Others And The Church For the World (Geneva, Switzerland: 1967).

³Ted McEachern, Being There For Others (Nashville: Abingdon Press, 1967).

⁴Ross Snyder, On Becoming Human (Nashville: Abingdon Press, 1967) p. 50.

⁵Ibid., p. 57.

join the other in his struggle to live more fully in this precarious world. It means that you stand with him as a fellow man, recognizing that you are "bound together in the bundle of life."⁶

Being with also means that you are tuned in to each other. "You are in resonance rather than merely being alongside or coming in as noise."⁷ You are tuned in to where each other lives and you feel each other's feelings. It means communication in the deepest sense, which is to say, it means authentic intimacy in which each gets through to the other person and there "is room in the purposes of one for the other's feelings, room in his imagination for the new possibility exploding in the other's mind, room in his life project for the other person's life enterprise."⁸

The phrase used to define for is "creative fidelity to the other's growth." This means creative troth-- a choice to be with that "has length to it and no reservations." At its heart, being for implies and requires a basic trust.

Finally, being with and for in this sense, means co-creation-- co-creation of each other, and of each other's thought and enterprise. "Like a candle causing another to burst into flame on a dark night, we bring each other alive."⁹ In accepting each other as collaborators in thinking, feeling, and inventing, you stir up something now in each other with the result that both are more than when you started.

⁶Ibid., p. 52. ⁷Ibid., p. 53.

⁸Ibid., pp. 54, 55. ⁹Ibid., p. 56.

Thus, being with and for people means being present to the other person and tuned in with him, for the purpose of sharing a common fate which will be worked out co-creatively through creative fidelity to the other's growth. When these words are used in this sense in this dissertation, they will be italicized.¹⁰

III. THE PROCEDURE

This statement on procedure is addressed to two concerns. The first has to do with the procedure of the study and the second with the form and procedure of the dissertation.

The Procedure of the Study

The study on which this dissertation is based progressed through a seven stage procedural sequence resulting in involvement, research, and resolution. The seven stages of that sequence were: (1) the embracing of a theology of involvement, (2) a response to a particular need calling for involvement, (3) an awareness of an underlying problem in the particular need, (4) observations about the problem made possible through involvement, (5) research of other studies related to the problem, (6) synthesis of the findings, and (7) model building on the basis of the findings. Brief descriptions of each of these seven

¹⁰Snyder has more to say on being with and for in his chapter on "Corporate Humanness": Ross Snyder, Young People and Their Culture (Nashville: Abingdon Press, 1969) pp. 141-156.

stages are given in the following paragraphs.

The embracing of a theology of involvement. A theology calling for involvement in the world was the motivational force initiating and sustaining this study. The personal interest of the experimenters in such a theology plus the adoption of that theology as the program determiner by the denomination in which they served combined to make possible a response to a need for involvement out of which this study came. This theology will be reviewed at the beginning of the first section of Chapter II.

A response to a particular need calling for involvement. With the door opened to the world by a theology of involvement, many needs calling for action became evident. The act of involvement resulting in this study had to do with a response to a particular need for reconciliation among various groups struggling for use of and for control of the "Sunset Strip" area of Los Angeles. A review of this situation and the experimenters' involvement in it is presented in the second section of Chapter II.

An awareness of an underlying problem in the particular need. Out of this effort to minister to a particular need, came the awareness of the underlying generational problem to which this dissertation is addressed. The growing awareness of this problem is discussed in the third section of Chapter II.

Observations about the problem made possible through involvement.

Being involved meant that the experimenters were there seeing, hearing, feeling, questioning, relating to, acting in behalf of, or because of. Out of this kind of experiencing, a number of observational studies were made resulting in certain insights, evaluations, and judgements. These studies will be presented in Chapter III.

Research of other studies related to the problem.

In order to gain a more adequate understanding of what was being observed, additional information was needed. This led the experimenters into research of various documents related to the Sunset Strip situation, and into library research of various psychosocial interpretations of the youth phenomenon in which they had become involved. Findings emerging from these studies are recorded in Chapter IV.

Synthesis of the findings.

The synthesis of findings is a vital stage in any study. In this study, the effort to synthesize was complicated by the fact that the experimenters were dealing with three disciplines and three nomenclatures. This fact is noted and discussed in the introductory observations of Chapter IV. The synthesis itself is made in Chapter V.

Model building on the basis of the findings.

From conclusions drawn from the study, several models of ministry for being with and for people in the generational revolution emerged. Two of these models are

presented in Chapter VI. Both are church sponsored and church related. The essential differences have to do with location and congregational studies which are as yet incomplete. However, certain emerging insights based on these studies are referred to in the concluding statements of Chapter VI.

The Procedure and Form of the Dissertation

This dissertation is comprised of seven chapters. The first chapter (1) presents the problem to which the paper is addressed and sets its limits, (2) describes the procedural sequence of the study and the procedure and form of the dissertation, and (3) defines the terms used in the dissertation title. (Other technical terms are defined later as they are used.)

Chapter II presents the three factors initiating and conditioning the study. These were: (1) a theology of involvement, (2) a particular need for involvement, and (3) an awareness of the problem as a result of involvement. Careful note of the relationship of the experimenters to these three factors is made throughout the chapter.

Chapter III presents the findings from observational studies. The primary concern of these findings has to do with what youth are saying and doing. In addition to observed deportment and data from personal interviews, amplifying observations about youth are drawn from their music and from the underground press.

Also, because adults represent that part of society with which

youth are in such sharp tension, a review of certain adult reactions and popular hypotheses is included in the last section of the chapter.

Chapter IV presents findings from library studies. These findings fall into three main categories. The first has to do primarily with the Sunset Strip phenomenon. As the introductory paragraphs of this section indicate, these particular findings represent a transitional blend of observational and library research. The second section resulted exclusively from library studies and centers around the information about youth found in the psychosocial studies of Erik H. Erikson. Section III includes other library studies which help to identify and interpret various social phenomena common to all generations and/or peculiar to the present generation of youth.

Chapter V presents the thesis of this study, which is that it is not only possible but necessary that the adult generation represented by the experimenters be with and for people (youth) involved in the generational revolution. In this chapter an effort is made to establish the basis for being with and for by referring to the three disciplines and nomenclatures individually and in their relationship to each other. The psychosocial interpretations serve as the primary key in the interlocking of the three disciplines.

Chapter VI presents two models resulting from the findings of the study and the continuation of the study itself. The description of these models is contained in the final paragraph of the preceding section on the "Procedure of the Study," and is, therefore, not

repeated here. In addition to these descriptions, the chapter also contains some evaluations about the role of the congregation and other factors having to do with the effectiveness of being with and for.

Chapter VII concludes the study dissertation by summarizing the important findings and conclusions of the study and then raising some unanswered questions emerging from the continuing experimentation going on in the two models presented in Chapter VI.

CHAPTER II

FACTORS INITIATING AND CONDITIONING THE STUDY

The primary concern of this dissertation is to present the findings from observational and library studies which give content and meaning to the term, generational revolution, and which point to ways for dealing with it creatively.

However, those findings and the interpretation of those findings resulted from a combination of factors, a main one of which was the theological orientation of the experimenters. This theological orientation had much to do with determining the study procedure. But more importantly, it also had much to do with determining the objectivity and/or lack of objectivity of the experimenters in the procedure, as well as with the conclusions which were reached. For this reason, the reports of the findings in Chapters II and III which describe and interpret the generational revolution are prefaced with a statement in this present chapter presenting those various factors which initiated and conditioned the study from which the findings came.

As was stated in the preceding chapter, the study on which this dissertation is based progressed through a seven stage procedural sequence. The first three stages in that sequence were described as: (1) the embracing of a theology of involvement, (2) a response to a particular need calling for involvement, and (3) an awareness of an underlying problem in the particular need. These three stages serve

as the presentational framework for this chapter. They do so by being presented as three factors initiating and conditioning the study.

I. THEOLOGY OF INVOLVEMENT

In June, 1965, the Church of the Brethren at its 179th Recorded Annual Conference adopted as its theme for the years 1965-70, "God Loves the World, So . . ." The implementation of the theme, for which "all the resources of the Brotherhood will be available," was to be accomplished under the program name of Mission One.¹

The theme, based on the familiar Biblical reference (John 3:16), was an open ended call to individuals and to the church at large to participate more faithfully and fully in the life of the world which "God loves and would redeem." A statement elaborating on the theme affirmed that "God is active within the world's structure and thought patterns to manifest the Lordship of Christ." Individuals as well as the corporate bodies were urged "in the name of the servant Christ to identify with the world's hurt and pain, its search for meaning, its tension and travail . . . (and) to be in spirit and in form the embodiment of God's loving concern for saving activity within His world."²

Out of this official action and the urging which it entailed,

¹Church of the Brethren, "Minutes of the 179th Recorded Annual Conference" pp. 92-94.

²Ibid.

the experimenters who were ordained ministers in the Church of the Brethren, began to ask questions of themselves and of their ministries, such questions as: What is the nature of this society in which we find ourselves, and what are the needs around which the church must be willing to take shape? What new forms of witness do the needs which are recognized seem to require? Are we prepared to develop these new forms at the expense of traditional congregational life and with the added threat of frequent failure? Further, in what ways can the church effectively participate in the making of key decisions (political, economic, social, etc.) in this world when changes are occurring so rapidly?

The answers to these questions and others could not be found via theological speculation conducted in the comfort of Board Meeting or Sunday School classrooms. They could only be found through the very means called for in Mission One, which was to turn to the world and to plunge into its life at some point of need, there to be the "embodiment of God's loving concern."³ Motivated by this concept, the experimenters became involved in the crisis situation which resulted in this study. For that reason, this motivating concept which initiated the study has been labeled, a theology of involvement.

A review of an emerging theology of involvement for the experimenters. As is evident from the foregoing summary of the

³Ibid.

immediate circumstances out of which the term, theology of involvement, came, the involvement referred to was very limited in nature and was understood loosely as a matter of being personally present in some sort of benign way. However, the simple act of being present soon forced a deeper probing into the meaning of involvement beyond the rather simple theological formulations of Mission One. That is, the experimenters found themselves involved in a complex situation demanding extensive studies in three fields, or disciplines, before any adequate understanding of what they were experiencing or attempting to accomplish could be achieved.

The first of these fields, obviously, was related to the particular psychosocial event in which they were involved both as participants and as observers. As Ross Snyder says, "meaning . . . begins with encounter, with experiencing. (But) The next step in growing up a meaning from the encounter is to possess its felt significance."⁴ To possess its felt significance meant that the presence of the experimenters had to be "impregnated with the great words,"⁵ or with the "big ideas" by which the persons with whom they were involved lived. The need was to "slip into the flow of his experiencing," in order to know "what he resonates with, what he is against," and what the "base metaphor of his existence" actually was.⁶

Thus, the loose definition of involvement as being simply a

⁴Ross Snyder, "The Ministry of Meaning" I: 3-4 (1965), 5.

⁵Ibid., p. 6. ⁶Ibid., pp. 105-6.

matter of benign presence had to be revised. It had to be sharpened and expanded in such a way that the experimenters could overcome the conventional barriers to communication⁷ and engage in an authentic dialogical "address and response between persons in which . . . a flow of meaning"⁸ could take place. This meant, then, that involvement in the event came to mean not only benign presence, but an "experiencing of the other side"⁹ as Buber puts it, meaning to feel and understand the event from the side of the persons one meets as well as from one's own side.

This necessitated, among other things, a concerted effort to become conversant with a whole new nomenclature in order to "tune in" to the thoughts and feelings of the youth with whom the experimenters wished to communicate. Further, many other modes of self-expression beyond words, such as, dress, mannerisms, habits, and patterns of relationship had to be discerned and understood. In reference to this need, the experimenters found that in addition to the personal encounters with individuals involved in the event, certain descriptive writings such as Simmons and Winograd's, It's Happening,¹⁰ helped in

⁷R. L. Howe, The Miracle of Dialogue (New York: Seabury Press, 1963), pp. 18-35. Howe discusses five major barriers to communication. They are: language, images, anxieties, defenses, and purposes.

⁸Ibid., p. 37.

⁹Martin Buber, Between Man and Man (New York: Macmillan, 1965) p. 96.

¹⁰B. I. Simmons and Barry Winograd, It's Happening (Santa Barbara, Calif.: marc-laird, 1967).

significant ways to increase their understanding of the new esoteric words, phrases, and symbols by which communication took place within the subculture to which they had turned. And, as will be evident in Chapter V, the theology of involvement would eventually have to incorporate those meanings into its own thought framework.

In addition to this new demand placed on the scope of the initiating theology of involvement which came out of the need for greater understanding and for more effective synthesizing into a comprehensive theology of the observational discoveries, a further demand was experienced when the third discipline was introduced, namely, the library studies of the psychosocial phenomenon being researched. Concerns about methodologies and the relationship of nomenclatures, and of the facts and positions which they expressed raised new questions about the further meaning of involvement. Essentially, the question was, how deeply involved in the findings of imperical and clinical studies should the underlying theology become? This question led the experimenters into a historical review of the contemporary emphasis on secular theology out of which their involvement concept originated.

A review of the Biblical sources for a theology of involvement.

Harvey Cox defines secularization as "the liberation of man from religious and metaphysical tutelage, (or) the turning of his attention

away from other worlds and toward this one."¹¹ He then moves to legitimize his own involvement in secular theology by leaping back across history to the Bible itself. Cox contends that the secularization of the so-called Christian West is the natural consequence of the impact of Biblical faith on history. He relates that consequence to three pivotal elements of Biblical faith. These three pivotal elements center in three major events and their meanings for modern man. These were, according to Cox, the disenchantment of nature, beginning with the Creation, the desacralization of politics, beginning with the Exodus, and the deconsecration of values, beginning with the Sinai Covenant.¹²

In brief, Creation as the disenchantment of nature means the freeing of man from a presecular magical world-view in which natural phenomenon was deified, or semideified, as sun gods, river goddesses, astral deities, etc. In this view, man as a part of the natural order, was subject to it. Therefore, his best chance for survival was to develop a closed system of esoteric knowledge by which he could ward off or call into play these unseen energies of nature which touched his life.¹³

Though the ancient Hebrews borrowed freely from materials of their mythologically oriented neighbors, their view of Creation

¹¹Harvey Cox, The Secular City (New York: Macmillan, 1965), p. 17.

¹²Ibid. ¹³Ibid., p. 22.

signals a marked departure from the inclusive cosmological views of those surrounding religious systems.¹⁴ Whereas, in the Babylonian

¹⁴Both Rad and Eichrodt stress this point. Rad notes that Israel never found her way to the idea of a cosmos governed throughout by unchangeable laws. See Gerhard von Rad, Old Testament Theology (New York: Harper & Row, 1967), I, 427. He goes on to say that Israel was slow in forming all her abstract concepts because she did not start with a first principle and then deduce truth. Rather, her truth began with the meaning of individual phenomena. She experienced Jahweh in history. Thus, her interpretation of creation was not based on a first principle from all life found meaning; rather the meaning of creation was determined by the saving history she had experienced with Jahweh. For this reason, Israel did not venerate Jahweh as Creator until the seventh and sixth centuries. "Probably the sole reason for the lateness of our doctrine of creation was that it took Israel a fairly long time to bring the older beliefs, which she actually already possessed about it, into proper theological relationship with the tradition which was her very own. That is, with what she believed about saving acts done by Jahweh in history." Ibid., I, 136.

Eichrodt, speaking to the same concern says: "Certainly it is possible to point to the fact that the Babylonian Creation myths and the Egyptian contemplation of Nature supplied Israelite thought with varied material--possibly through the mediation of Canaanite festivals and cultic hymns--and stimulated it in many ways. But it should not be forgotten, that the most influential assumptions supporting the subjection of the whole natural order to the mighty authority of a divine Lord were attached in the religion of ancient Israel to the covenant God, who not only led his people in war, but also granted them Canaan as the land of their inheritance, and thus was naturally worshipped as the giver of all the blessings of nature and everything that went with the fuller life of civilization.

"To show how decisive these basic assumptions were for the Israelite attitude to Nature we need cite no more than the independent form taken by their concept is already marked by a firm exclusion of polytheistic mythological elements, and by a deliberate linking up of Creation with history." Walther Eichrodt, Theology of the Old Testament (Philadelphia: Westminster Press, 1961), I, 230-1.

accounts, the sun, moon, and stars were semidivine beings, partaking of the divinity of the gods themselves, their religious status is totally rejected by the Hebrews. In Genesis, the sun and moon become the creatures of Jahweh being in the sky to light the world for man. They have no control over man. He has no kinship with them. When he looks into the hills and asks where his help comes from, he answers firmly, "My help comes from the Lord who made heaven and earth."¹⁵

Thus, in the Bible, neither man nor God is defined by a closed mythological cosmology. Instead, both are freed for history. Nature is subordinate to the controlling will of Jahweh. The Hebrews, as the covenant people of Jahweh, became, in effect, subjects facing nature. They could enjoy it and delight in it and do so all the more because its terrors could be reduced. And, more, because it was not divine, not as closed off as a deified mystery, they could legitimately use it and subdue it. This disenchantment of nature, says Cox, is the basis of our present scientific culture.¹⁶

The Exodus and the desacralization of politics was the next big event in the secularizing process. G. von Rad, in discussing the theology of the Hexateuch, observes that Israel regularly understood the will of Jahweh to be very flexible, ever willing to adapt itself to any situation in which there had been religious, political, or economic change.¹⁷ Thus, when the conditions in Egypt worsened,

¹⁵Psalms 121:2. ¹⁶Cox, op. cit., p. 24.

¹⁷Rad, op. cit., I, 199.

Jahweh led his people in an act of "civil disobedience" against a duly constituted monarch who had a sacred appointment from the sun god, Re. Similar escapes had occurred before, but this one had a different significance. It became the central event around which the Hebrews organized their whole perception of reality, for in this event Jahweh had demonstrated that he cared more for the welfare of his people in that situation than he did about the preservation of a duly constituted social order. As Cox puts it, this event "symbolized the deliverance of man out of a sacral-political order and into history and social change, out of religiously legitimated monarchs and into a world where political leadership would be based on power gained by the capacity to accomplish specific social objectives."¹⁸

Israel, especially through the monarch period, walked close to the blind edge of the insight and at times appeared to lose sight of it. Yet, even when the inclination toward sacral politics was at its height, there were still those bands of prophets standing in judgement and declaring Jahweh's will quite apart from royal favor.¹⁹ Yet even here, the power to oppress was limited because, as G. von Rad says, in his chapter on "Sacral Office and Charisma,"²⁰ "the supreme court was

¹⁸Cox, op. cit., p. 26.

¹⁹"This antagonistic isolation vis-a-vis all state and sacral offices alike is characteristic of the prophecy of the eighth and seventh centuries . . . prophecy regarded itself, by virtue of its free charismatic commission, as the one and only authority mediating between Jahweh and Israel." Rad, op. cit., I, 98.

²⁰Ibid., I, 93-102.

neither sacral institution nor a charismatic person, but Jahweh, himself, for whom it was an easy matter to break with even the most legitimate institutions or the best attested charisma. He was lord and limit of both, the official and the charismatic authority alike."²¹

Again, all through history, and certainly through long periods of Christian history, efforts to sacralize political authority have been made by church and state alike. Vestiges of it remain, for instance, in England where the king is still crowned by the church which exacts a promise that he will defend the faith. But the fact is, in England no one any longer takes the tie too seriously, with the result that sacral politics has become purely decorative.²²

The main point is, though, that free men now recognize that any totalitarian claims whether sacral or political are an affront to their deepest convictions about human worth. The rediscovery of the desacralizing currents in Biblical faith promises to strengthen the present trend toward an even greater secularization of self-understanding.

Finally, Cox says, the deconsecration of values initiated by the Sinai covenant will continue and will determine the theology of today and tomorrow. Essentially, what this means is that since Sinai, divine will can no longer be understood as a changeless expression. As G. von Rad says, "For Israel the world was probably very much more

²¹Ibid., I, 93.

²²Cox, op. cit., p. 29.

of a process than a thing in being."²³ The sustaining principle was the free will of Jahweh. Thus, "she never found her way to the idea of a cosmos governed throughout by unchangeable laws."²⁴ An elaboration of this concept can be seen in the following:

Israel regarded the will of Jahweh as extremely flexible, ever and again adapting itself to each situation where there has been religious, political, or economic change. Leaving the ossification of the post-exilic period out of the picture, Jahweh's will for justice positively never stood absolutely above time for Israel, for every generation was summoned anew to hearken to it as valid for itself and to make it out for itself. This once again makes clear that the commandments were not a law, but an event, with which Jahweh specifically confronted every generation in its own hic et nunc, and to which it had to take up its position. The grandest example in the whole field of such fresh interpretation is Deuteronomy, which set itself the task of proclaiming the will of Jahweh to a time which in no sphere of its life any longer resembled that era when Jahweh first spoke to his people."²⁵

As was noted earlier in the discussion of the late emergence of a Doctrine of Creation in Israel's beliefs,²⁶ a similar kind of interpretive method was applied to primeval history. Israel viewed that primeval history in the light of the saving acts of Jahweh she had experienced in her own history. As she broke through the ancient mythology to declare Jahweh creator, so did she break through to establish Israel historically in the family of nations.²⁷ The Table of Nations,²⁸ which represents the climax of primeval account, set in motion that which the Sinai covenant later affirmed, that Israel's

²³Rad, op. cit., I, 427. ²⁴Ibid.

²⁵Ibid., I, 199. ²⁶See footnote 14, p. 20.

²⁷Rad, op. cit., II, 342. ²⁸Genesis 11.

"future experience of God will be in the realm of secular history and, indeed, according to Genesis 10, in the realm of universal secular history."²⁹

Cox credits this "massive rediscovery" of the Hebrew world view through the renewed Old Testament studies not only for the present surge of secular theology, but for the continuing credibility of the Judeo-Christian faith for the modern man. Thus, the task of Christians should be to support it as an authentic continuation of Biblical faith. This contention seems to be validated by a similar judgement of G. von Rad:

In any case, there was, centuries before the Priestly Document reached its final form, a tempestuous breakthrough into the secular world in the historical works ascribed to the humanist of the age of Solomon. The way in which these disclose the out-and-out secularity of an age and, in particular, reveal men in their full secular human nature, represents a ne plus ultra of insight beyond which even the Christian faith does not go.

There is another aspect of the advance towards the understanding of the world which is inspired by this view of history-- that of the Wisdom which derives from experience. Its concern was not only the careful ascertaining of fixed orders operative in the realm of human life, but also the acquisition of knowledge of the world outside man. It endeavored particularly to master the secrets which lie on the frontiers of human life. . . ."³⁰

A review of contemporary sources for a theology of involvement.

The one name that crops up in nearly every contemporary writing on

²⁹Rad, op. cit., II, 342. See also I, 161f.

³⁰Ibid., II, 342.

secular theology and church renewal is that of Dietrich Bonhoeffer. Ross Snyder calls him one of the archfathers of contemporary man, and he refers to the thrust of Bonhoeffer as "a live option for contemporary Christians."³¹

Colin W. Williams, in his excellent new book, The Church, has a chapter entitled, "The Church as Event." In this chapter, he talks about man's escape from the religious world of yesterday in which men lived out their lives in a total theological drama in which earth, heaven, hell and purgatory were the major locations. Now, he says, man's existence is played out of the earth itself. The locale of his life is this world in which he lives. As a man of this world, he is now free to give his full attention to God's purpose in the world's history and to concentrate on Christ's living purpose within the processes of that history. And again, the pivotal name is mentioned when Williams refers to this present history as the "post-Bonhoeffer stream."³²

Roger Lincoln Shinn in his book, Man: The New Humanism, lists Bonhoeffer as one of the "leaders of change" and then goes on to say that in order to understand the new Christian appreciation of secular man, one must look at the writings of Dietrich Bonhoeffer.³³ He then

³¹Snyder, op. cit., p. 86.

³²Colin W. Williams, The Church (Philadelphia: Westminster Press, 1968), pp. 27-49.

³³Roger Lincoln Shinn, Man: The New Humanism (Philadelphia: Westminster Press, 1968), p. 52.

goes on to list three distinctive motives in Bonhoeffer's drive toward the secular.

In brief, these were: (1) his rejoicing in the powers of men,³⁴ (2) his decisive rejection of any temptation to confine faith to a religious ghetto,³⁵ and (3) the orientation of faith to the present and to the future instead of to the stability of the past.³⁶

In a footnote on the importance of Bonhoeffer, Williams notes that J. A. T. Robinson has referred to him as "the John the Baptist of the World-Come-of-Age Theologies."³⁷ Williams acknowledges that the influence of Bonhoeffer has been remarkable. Of course, Williams' own use of the phrase, "post-Bonhoeffer," is indicative of that felt influence on him. But he also reminds his readers that the development of ideas which seem to have come into focus in Bonhoeffer cannot

³⁴This insight into the goodness of Creation is reflected in many of his famous sayings, such as, "A world . . . come with age," "The adulthood of the world," and "The newly matured world." This all means, says Bonhoeffer, that "God is teaching us that we must live as men who can get along very well without him." Dietrich Bonhoeffer, Prisoner for God (New York: Macmillan, 1959), pp. 146, 147 and 164.

³⁵One way he made this point was to call for "a religionless Christianity," in which man was called to understand Christ, not as an "object of religion" but as "the Lord of the world." Ibid., p. 123.

³⁶"We may have to face events and changes which run counter to our rights and wishes. But if so, we shall not give way to bitterness and foolish pride, but consciously submit to divine judgement, and thus prove our worthiness to survive by identifying ourselves generously and unselfishly with the life of the community and the interests of our fellow men." Ibid., p. 139.

³⁷Williams, op. cit., p. 175.

be attributed to any single person. Rather, one must see that that idea had been working its way out from the Hebrew-Christian world view, and through the rise of modern science and philosophy for many years.

Perhaps the best example of that can be seen in a review of the theology of Ernst Troeltsch by Benjamin A. Reist. Interestingly, Reist's book is entitled, Toward a Theology of Involvement. Reist characterizes Troeltsch as being "one of the first to give serious theological attention to the problem that Bonhoeffer would later struggle to clarify. No one before him and few since have given it such massive and penetrating consideration."³⁸ Troeltsch set for himself the systematic task to "think through and formulate independently the Christian world of ideas and life with unreserved involvement in the modern world."³⁹ He organized these endeavors around three foci: (1) the probing of the past, (2) the grasping of the profiles of the contemporary world, and (3) the synthesizing of these insights into an articulated meaning through a theology of involvement.⁴⁰

Reist establishes from the beginning that his study of Troeltsch is not a call to a "return" to his theology. But he does insist that the road beyond Troeltsch (he died in 1923, at the height of his intellectual powers) does run through him, and that any serious student

³⁸Benjamin A. Reist, Toward a Theology of Involvement (Philadelphia: Westminster Press, 1966).

³⁹Ibid., p. 17.

⁴⁰Ibid.

of secular theology must know what this pioneer in "scientific theology" contributed toward the "conceptual unification of reality" which he felt the emerging new science must bring to theology.⁴¹ Troeltsch called for a total involvement in the modern world and in his own response to this call, he affirmed for all time the mutually reciprocal relationship between the development of Christianity and its social context.⁴² This represented a significant breakthrough for Christendom, which from the second century onward had been largely separated from history by the apologists who had rejected the radical Hebrew impulse to discover truth as event.

Approximately twenty years elapsed between the time of Troeltsch's death and Bonhoeffer's writing of his prison letters. Time itself was a factor in the collapse of Troeltsch's theology. Apparently, the world had not come of age yet, and could therefore not deal with an idea that was ahead of its time. However, beyond this negative time factor was a further factor having to do with an element of internal self destruction which evolved within Troeltsch's thought itself. This resulted from his attempt to understand religion through its social context. In his effort to do this, he noticed that whenever and wherever Christianity in any of its forms had had a real effect on its context, something of the context had become a part of the newfound strength and newfound insight within the faith itself. Therefore, he concluded, the involvement of the church in the world changes the

⁴¹Ibid., p. 23. ⁴²Ibid., p. 25.

church itself through a reverse transmission of culture which, in the final analysis, denies any supreme validity of Christianity. This, in turn, raised questions about the lasting centrality of Christ beyond the present need for the religious within the present socio-cultic framework. This denial of supreme validity brought his theology to a dead end with his own death.

This is not to say that involvement ended with Troelsch. Other efforts were blossoming along with him. The surge of liberal theology in the 1920's with its concern for the "social gospel," for instance, represented a major effort in involvement. It related the Christian faith to the wholeness of life with its wide variety of humanity. In many ways it was an heroic effort, and in some respects it resulted in irrevocable achievement. In retrospect, though, says Shinn, the victories came too easily. The oversimplified synthesis of Biblical faith with the overoptimistic humanism of that era often meant the neglect of the genuine tension that Christianity has always seen between Christ and the world. The hell that was soon to be unleashed in the World War II event could only shatter all of the comfortable synthesis that had been achieved, and force a new search for reality.⁴³

The need then was to reject the deceiving and idolatrous synthesis into which theology had slipped. Karl Barth personified the change in direction that took place in that crisis. In his initial thrust, Barth proclaimed the distance between God and man, and in so

⁴³Shinn, op. cit., p. 34.

doing ascribed to Jahweh his original distinctiveness from a natural humanistic process. However, Shinn notes that after Barth succeeded in this initial thrust, he began to move back toward a Christian humanism, saying in 1949 that "the Christian message is the message of the humanism of God."⁴⁴ His humanism must be understood in this context. It had nothing in common with the overoptimistic estimates of man's nature and ability that were a part of the liberal humanism of the 1930's. Barth's humanism was based on God's affirmation of man in Christ. Conversely, this affirmation of man in Christ witnesses to the humanity of God. Shinn and others acknowledge the importance of this shift in Barth's emphasis to the theology which would follow.⁴⁵

Even before Karl Barth had declared his belief in the humanity of God to the world, however, Dietrich Bonhoeffer was coming to a still more radical conclusion which was to change the course of the church's self-view. While a prisoner of the Nazis, Bonhoeffer sketched out his ideas in a few cryptic, tantalizing letters written in the final months before his execution in 1945. For a time his thoughts remained hidden from all except a few friends. But after they were finally published-- in German in 1951 and in English in 1953-- they exerted a dramatic seminal power.⁴⁶

As John D. Godsey observes, to attempt to assess the lasting significance of any man is precarious, particularly when one lives in

⁴⁴Ibid., p. 39.

⁴⁵Ibid., p. 38. ⁴⁶Ibid., p. 39.

the same era as does (or did, in the case of Bonhoeffer) the one being assessed. Such contemporaneity denies to the assessor the advantage of the "judgement of history."⁴⁷ Nevertheless, says Godsey, "we are faced with the fact that the witness of Dietrich Bonhoeffer, his life and his writing, is exerting an extraordinary influence on contemporary Christians, not to speak of many people who never darken the door of the church."⁴⁸ Because of this contemporary influence, an influence that has cut across all theological, denominational, national, and age group divisions to bear directly on the emergence of the involvement theology which is presently reshaping the church, an effort must be made to see what it is that has struck such a responsive cord and become so significant in the developing concept of mission. In addressing this concern, Godsey proposes four reasons for Bonhoeffer's impact on the world today.

1. Bonhoeffer seemed to have a mature understanding of our world. He was a new "man become of age" facing a "world come of age." As a mature (though young) man he caught the spirit of his age and the mood of his time and he identified himself with it. He saw his fellowmen as being a rootless and restless generation knowing the terror and the awe of the western world's fantastic technological and scientific achievement. This great wave of technological and

⁴⁷John D. Godsey, Preface to Bonhoeffer (Philadelphia: Fortress Press, 1965), p. 7.

⁴⁸Ibid.

scientific achievement has revealed man as he is. It shows his tremendous potential for good, but it also shows the magnitude of his capacity for corruption, self deception, and inhumanity. Thus, the "world come of age" man has been freed from the overoptimism of the earlier Social Gospel and from the overpessimism of the intervening Neo-Orthodox era. He has no illusions about automatic progress. On the other hand, he does not breed on despair. Instead, he goes to work with new realism to resolve the problems which touch his life. How does he face his problems? He learns from the past what he can, but he is never beholden to it. Instead, he turns to the world that now is and employs the best scientific and technical knowledge at his disposal to probe for further meaning there. Most of the time this probing for meaning in the present represents the extent of his coping with life. Little time or strength is left for his responsibility for the future. Even his "boundary situations"--sickness, suffering, guilt, death, and so on-- do not bother him too much. He simply insures himself against them as much as possible and lets them go at that because they lie only on the periphery of his normal existence.

In this new era that has been intriguingly described as the "world come of age," Bonhoeffer notes that the word "God" as casually used by contemporary man no longer has an adequate meaning. For the most part, "God," more often than not, turns out to be a mere symbol used to complete a world view, or to meet personal needs in the boundary situations of life, or to "save souls" for a world beyond.

To use the word "God" in this way is to consign it to the role of a convenient crutch which is becoming more and more anachronistic in the emerging new world. The death knell for this "God" that man uses has already sounded. The philosophical "God" of classical metaphysics, the pietistic "God" of inwardness, and the other worldly "God" of Protestant orthodoxy are dead and ought to be declared as such. The true God does not meet man in these theological schemes. He meets him in event in the world. In this sense, He is a secular God, meeting man in the world He has created, preserved, reconciled, and made new. This kind of honest appraisal of the spirit and mood of the modern age enabled concerned men to be freed from a depressing religiosity that was tied to the ever-diminishing domain of the "God of gaps." This meant that man could be free from any religion that tried to make him dependent on things on which he was in fact no longer dependent, or which tried to thrust problems on him which were in fact no longer problems for him, or which tried to exploit his weaknesses for purposes alien to him and not freely subscribed to by him. There can be no return to the domination of the medieval church, no more clericalism, no more separation of God from the world, no more division of the world into two spheres, one sacred and the other secular. God's saving work in history has forced the world to become mature, has forced man to recognize the de-divinization of the world and its gods, and has called man to an acceptance of his free and autonomous responsibility for the world. In short, it is God, himself, who demands that we be

"worldly."⁴⁹

2. For Bonhoeffer, the model for man's "worldliness" is Jesus Christ. But He is also more. He is God's secular expression of himself. Man sees God in the humanity of Jesus. In Him all reality, the reality of the world and the reality of God, is opened up to man. Thus, in Christ, the reality of God entered the reality of the world, meaning, essentially, that the sacred is to be found only in the secular, the revelational only in the rational, the supernatural only in the natural, and the Christian only in the worldly.

For this reason the Christian cannot withdraw from the world, but through Christ is led to the world and yet sees the world in true perspective, that is, in the light of the Incarnate One, the Crucified One, and the Risen One.⁵⁰ To see the world in this light is to see it as the creation which God loves. This means that man can never have God without the world or the world without God. In Jesus Christ, God and the world are held together in a "polemical" unity that denies both deistic separation and pantheistic identification, and also disallows those oft-used divisions between the sacred and the secular, the revelational and the rational, the supernatural and the natural, the Christian and the worldly.

Thus, Jesus Christ is not an object of religion but the truth of God in the world. This truth of God is disclosed in Jesus'

⁴⁹Ibid., p. 11. ⁵⁰Ibid., p. 13.

being-there-for-others, in His living for others, His dying for others, His being the man for all men.⁵¹

3. The church is called to follow Jesus in His own style of life in the world-- "engaged, concerned, risking, suffering."⁵² Its task is to follow Christ into the midst of the world, into its depths, its trivialities, its bondages, because that is where Christ is. The church is to demonstrate to men, whatever their calling, what it means to exist for others. The demands of this demonstration are best fulfilled when the church becomes a compassionately and contagiously human presence serving in a world where God is already at work fulfilling His mission for all men.⁵³

4. Finally, a most significant reason for Bonhoeffer's impact on the world today is the fact that he became the kind of truth he talked about. His life authenticated his words. The power of his words is the power of one who discovered the secret of freedom. He called one of his poems written in prison, "Stations On the Way To Freedom," and the successive stations were discipline, action, suffering and death.⁵⁴ He joined Christ in his living and dying for others.

⁵¹Ibid., p. 15.

⁵²Richard M. Jones, A Man For All Men (Valley Forge: Judson Press, 1965), p. 57.

⁵³Ibid., pp. 54-68.

⁵⁴Godsey, op. cit., p. 22.

Colin Williams, in his book, The Church⁵⁵ reviews the radical shift in focus that took place in the World Council of Churches as a result of this impact. In the first five centuries of its life, the church had struggled over questions of Christology. Through the Middle Ages the theological discussions centered around the work of Christ, or the atonement. In the late middle age and reformation periods, the chief concerns were the Sacraments and the validity of the spoken Word. At the First Assembly of the World Council of Churches held in Amsterdam in 1948, the churches, having been drawn out of their centuries of isolation, felt the need to explain themselves to one another. Thus, a self-conscious ecclesiology became the hallmark of the early ecumenical movement, with Faith and Order being the watchwords. For most protestant groups, this was a period of high church rediscovery and it involved a reimmersion into the stream of tradition.⁵⁶

By 1954 when the Council met in Evanston, a change in emphasis was already underway. The inward look into the character of ecclesiology was seen to be self-defeating. In addition, Barth's event emphasis was beginning to make its impact, the emphasis that the church occurs in the event of faith and obedience.⁵⁷ Thus, to the concern about whether or not the Word was being truly preached and the Sacraments duly administered was added a further concern having to do

⁵⁵Williams, op. cit. p. 11f.

⁵⁶Ibid., p. 14. ⁵⁷Ibid., p. 15.

with the mission imperative to go in obedience to Christ to the ends of the earth. As a result of this concern, "mission" was added as an essential mark of the church. In looking for the true unity of the church, one must look not only for visible continuities such as Word and Sacraments, but one must look also for the event of obedience to the mission of Christ.⁵⁸

By the time of the New Delhi Assembly in 1961, the shift began to appear in a more radical form. Then, and in the years following, church leaders were saying that it was not enough to attempt to solve the problem of ecclesiology by simply adding "mission" to the classical "marks of the church."⁵⁹ What was required was to move ecclesiology out of the center of theological concern, for as soon as ecclesiology becomes central it is falsified. The way to a true concept of the church must be indirect, for the church is not meant to be an end in itself but the servant of God's mission to the world. This emphasis became a hallmark of the World Council of Churches' meeting at Upsala in 1968. Out of this assembly came the study on "The Missionary Structure of the Congregation," prepared by the Western European and North American Working Groups of the Department on Studies in Evangelism, and published under the title of The Church For Others and The Church For the World.⁶⁰ The gist of this report can be seen in the following:

The Church exists for the world. It is called to the service of mankind, of the world. This is not election to privilege but to serving engagement. The church lives

⁵⁸Ibid., pp. 15, 16. ⁵⁹Ibid., p. 16. ⁶⁰Ibid., p. 16.

in order that the world may know its true being. It is pars pro toto; it is the first fruits of the new creation. But its center lies outside itself; it must live "ex-centredly." It has to seek out those situations in the world that call for loving responsibility and there it must announce and point to shalom. This ex-centric position of the Church implies that we must stop thinking from the inside toward the outside.⁶¹

To this should be added a second quotation from the same source.

The Church is that part of the world where God's concern is recognized and celebrated. The Church must be understood in its world-relation as an expression of God's will that all men be saved. (I Tim. 2:3). This affirms its existence for all men (Pro-existence). In terms of God's concern for the world, the Church is a segment of the world, a postscript, that is, added to the world for the purpose of pointing to and celebrating both Christ's presence and God's ultimate redemption of the whole world.⁶²

As in Israel's life where the purpose of God for all history became visible, so in the life and work of the Church must the total purpose of God be given visibility. This visibility comes through the church's being the servant of God's struggle in and for the world against the powers that stand in the way of that purpose.⁶³

The relationship of the experimenters to the theology. As was indicated in the opening statements of this section on a theology of involvement, the denomination in which the experimenters worked had adopted a five year program geared to that theology and given to the purpose of mission. The experimenters concurred with this move by

⁶¹Ibid., p. 18. ⁶²Ibid., pp. 79-80.

⁶³Shinn, op. cit., p. 19.

their church and began to look for that place of need in the world where they could become involved. This place, and the need it entailed, were soon determined, and they will be described in the following section. However, a summary of the meaning of involvement for the experimenters must be given first.

Involvement for the experimenters meant being physically present as the representatives of God's shalom. This meant being with and for the people with whom they communicated and worked. Being involved also meant a disciplined program of observation of the persons and circumstances to which they had turned. They had to be "tuned in" to what they were hearing and seeing. Being involved also meant that they had to go beyond and behind the outward postures and public displays which they encountered to discover what the principalities and powers were behind the whole phenomenon. This meant they had to research the various socio-political forces which were at work in that particular situation.

Being involved also meant that they had to do some very careful library research in order to bring to that particular situation the wealth of understanding about persons, social structures, and especially about the particular age group with whom they were involved. The problem of synthesizing the three disciplines which were involved in the personal contacts, the theological motivation, and the psycho-socio studies was mentioned earlier. The interpreters included as a part of their understanding of their involvement the need to avail themselves of the best information available coming out of whatever

cultural disciplines were open to them. In the following chapter where they are concerned with establishing a basis for being with and for people in the generational revolution, they have proceeded to synthesize these understandings by adopting the position of Seward Hiltner regarding the relationship of these cultural disciplines to the discipline of theology. That position is that these cultural disciplines are "internal to theology itself, hence as potentially relevatory to man's 'essence' as any other branch of theology."⁶⁴ Hiltner notes that theologians are split right down the middle about whether, if at all, the findings of the cultural disciplines like psychology effect in any crucial way the theological understanding of man.

A position like Karl Barth's regards any wisdom that may come from the cultural disciplines as purely preliminary. In contrast, positions like Reinhold Niebuhr's believe such knowledge is important and worthy of systematic study; yet the findings are felt to be related to theology only externally. Paul Tillich goes further, holding not only that theology must take psychology seriously but also that no relevant theology can deny the contribution psychology has made to it. In this sense, psychology does affect theologizing internally as well as externally. To Tillich, nevertheless, such insight seems finally to be only about man's "existence" and not also about his "essence." My own position is that psychology is to be seen not only as a cultural discipline developing its own autonomous categories and findings without hindrance and from which we may learn, but there is also a "psychology" that is a proper branch of theology, which pursues itself in dialectical interaction with the other branches of theology and with the cognate cultural disciplines.⁶⁵

⁶⁴Seward Hiltner, "The Dialogue on Man's Nature" The Nature of Man in Theological and Psychological Perspective (New York: Harper & Brothers, 1962), p. 251.

⁶⁵Ibid.

The experimenters have adopted Hiltner's position because it seems to be most closely aligned with the secular view of God which insists on the primacy of event and which points in the direction of the unity of truth.

II. A PARTICULAR NEED FOR INVOLVEMENT

The reports on the missionary structure of the congregation from the World Council of Churches state clearly that "the world provides the agenda"⁶⁶ for Christian mission. This means that the form of missionary presence must emerge from the interplay of the Gospel and the contemporary situations in which there are discernable human needs. On November 12, 1966, the world made the initial entry on the agenda that was to shape this study. On that date a widely publicized "youth riot" occurred on the famous Sunset Strip, located in the City of Los Angeles and Los Angeles County, California. One week later, another confrontation took place, triggered by the events of the preceding weekend which seemed to solidify the youth, and nurtured by the highly repressive action taken by various elements of the adult community in the intervening week. The "riot" of November 17 resulted in mass arrests of youth who were present on Sunset Strip, particularly of youth whose dress and other items of personal appearance did not

⁶⁶World Council of Churches, The Church For Others and The Church For the World (Geneva, Switzerland: 1967), p. 21.

conform with the conventional standards of society. Following this second confrontation, the situation on Sunset Strip was described as "explosive" by many persons living and working in the area. On Monday, November 21, a meeting of Collegium⁶⁷ was called to review the situation which had developed on Sunset Strip and to determine what action might be taken to reduce the explosiveness and bring about some reconciliation between the various power groups, and resolution to the complex social problem. The World Council of Churches' report says that "the obedience of the churches requires that they obtain a clear picture of the actual situation."⁶⁸ The ambiguity of newspaper and TV plus the fragmented reports and reactions of the people who had been involved had clouded the issue. Press statements by various law enforcing officers and city and county officials had not helped to clarify the situation. Therefore, calls were placed to the Rev. Ross Greek, Pastor of the West Hollywood Presbyterian Church, and Rev. J. R. Keener, Pastor of the Crescent Heights Methodist Church in the same area. These men reported that they had been on the street the last two weekends and were deeply concerned about the problems there. The

⁶⁷A name given to a coalition of the staffs of the Southern California Council of Churches Committee on Religion & Race, the Goals Project, the Joint Action Mission, (a coalition of Protestant Urban Ministry Executives), Protestant Community Services, and C.O.M.M.I.T. (an inter-denominational Center of Metropolitan Mission In-service Training), plus several key urban pastors.

⁶⁸World Council of Churches, op. cit., p. 20.

teenagers, they indicated, were seen as "pawns" between the city, county, and business interests each of whom was pulling in a different direction, according to his own vested interests.⁶⁹ On the basis of this briefing, Collegium agreed that should the situation worsen, and should some role be envisioned for the urban church to play in support of the ministries already present on or near the Strip, Ross Greek was to call a meeting of interested persons on Friday, November 25.

Worsening conditions made necessary the calling of that meeting and on the set date, a group of fifteen gathered at the West Hollywood Church on Sunset Boulevard for further briefing and strategy planning. Several persons from the community were also present, including Mr. Brian Carr, Associate Editor of the Free Press,⁷⁰ a rather liberal (and some would say "underground") weekly paper of the West Hollywood area, with a circulation of approximately 50,000. The concensus of the meeting was that the situation which had developed could not be solved by repression, that it must be seen as a serious problem, and that some kind of constructive action must be taken immediately.

After considerable discussion, Collegium decided that the best emergency action would be to call twenty-five to forty clergymen and request that they be present the next night, Saturday, November 26,

⁶⁹From an unpublished staff report of Collegium recording the events of the November 21 meeting.

⁷⁰The Los Angeles Free Press, 5903 Melrose Avenue, Los Angeles, California.

at a rally which was scheduled to be held at Pandora's Box.⁷¹ In addition, the group moved to draw up a "Statement of Concern" about the nature of the situation as it was understood at that time. The intent was to get the "Statement of Concern" into the hands of as many persons as possible who were involved in the difficulty in order to convey that there were responsible persons who were concerned about the youth who had been caught in the pincers of the adult reactions to their presence and activities on Sunset Strip. Dr. Julian J. Keiser, Minister of Social Action and Inner City Work, United Church of Christ, served as chairman, and John M. Pratt, Executive of the Race Relations Commission of the Southern California Council of Churches, served as strategist of the committee that was appointed to draft the statement. This committee met on that same evening and then made phone contact with others who had been at the meeting in order to secure their approval of what had been written and their authorization to publish it.

On Saturday, November 26, approximately thirty-five ministers gathered at the West Hollywood Church and then proceeded to the area on Sunset Strip where a protest rally had been called. The purpose was simply to make their presence felt, and to get a personal feel of the situation. In addition, they distributed a number of the "Statement of Concern" papers to the press and to such other persons who were interested. In the three hours they were present there, the

⁷¹A controversial youth establishment on Sunset Strip which eventually was taken over by the city and demolished in a hurry-up road realignment program.

ministers reported that they had an excellent opportunity to take the pulse of the young people, who, over the past months, had gathered there. "Many of us had opportunity to speak to many young people, both teenagers and young adults present there, and to discover that, in fact, the 'Statement of Concern' as we expressed it, was true to the way they saw the problem."⁷²

Because the "Statement of Concern" is so important to the meaning of involvement for the experimenters, it is presented in full as follows:

WHO WE ARE

We are ministers representing urban, suburban, and campus ministries of the churches in greater Los Angeles.

WHY ARE WE HERE

We have come tonight to the Sunset Strip to stand with youth who have gathered here because we believe they have legitimate grievance with which our whole society must deal.

We do not pretend to speak the language of the younger generation, nor do we pretend to understand all they are saying, either in word or deed. We do not even agree with some of those things we do understand them to be doing and saying.

But we do recognize that young people of Los Angeles-- particularly those who gather on the Sunset Strip-- have at times been denied respect and certain rights to which they are entitled.

We recognize that many youths, highly critical of the state of civilization of which they are inheritors, have chosen, in effect, to turn their backs on society and its structures. We do not always agree with the ways they choose to reject society.

NEVERTHELESS, WE RECOGNIZE AND AFFIRM THEIR RIGHT TO BE TREATED WITH RESPECT AND TO BE TAKEN SERIOUSLY, EVEN BY THE SOCIETY THEY ARE REJECTING. THEREFORE, WE ADDRESS OURSELVES...

. . . TO THE PUBLIC OFFICIALS OF THE CITY AND COUNTY

We recognize that you represent the total community, the majority of whom disagree with the philosophy of life represented by certain youth on the Strip.

We accept the fact that you have responsibility to represent the majority view.

⁷²From the unpublished staff report, p. 2.

We believe, however, that those who differ from the majority view have a right to have their legitimate concerns protected, their voices heard and their needs considered by political officials as well.

Therefore, we question whether repressive actions taken in the absence of clear evidence and "get tough" statements are the most responsible ways to deal with the serious issues which underly the present demonstrations.

We call upon you to re-examine: (1) The present curfew law particularly since it is being enforced selectively, and (2) The obvious failure of the city and the county to provide proper facilities where youth can have creative outlet for their energies.

. . .TO THE LAW ENFORCEMENT OFFICERS

We recognize and affirm your responsibility to maintain peace and insure law and order. Specifically, we acknowledge that as long as the curfew law is on the books, you are charged with the responsibility of enforcing it. Yet this law has not been enforced uniformly throughout the city and county. Even on Sunset Strip, where recently you have enforced it more strictly, you have swayed between a strict and a permissive policy of enforcement. From what has been reported to us, you have enforced it primarily against certain persons on the Strip--namely those whose dress and appearance set them apart from the majority of society. A law which will not be enforced against a youth in a coat and tie in Palos Verdes, shouldn't be enforced against one who may have a beard and boots on the Strip.

We ask you to treat all citizens of this city and county, regardless of race, creed, color, and age or appearance, equally and with respect and dignity.

. . .TO THE YOUNGER GENERATION

AND PARTICULARLY THOSE WHO GATHER ON THE STRIP. We ask you to realize that "a policeman's lot is not an easy one." Law enforcement officers are entitled to as much respect as you desire from them. We ask you to remember that they do not make the laws and it is not within their purview to decide which laws are good and which are bad.

We ask also that you consider seriously the disastrous consequences which acts of violence on your part would have upon the justness of your complaints. We express our sincere belief that, whatever your cause, it will not be advanced by destructive acts.

. . .TO THE PRESS OF LOS ANGELES

We ask you to be aware that your actions can aggravate an already tense and difficult situation. We recognize your obligation to report the news, but we trust you remember that by your selection, you can also make news.

We express our disappointment over most coverage which has been given to the "Sunset Strip" story to date. We believe that there is an urgent need for interpretive reporting of the underlying problems which have contributed to the present unrest on the Strip, without sensationalism.

. . . FINALLY, TO THE ADULT COMMUNITY OF LOS ANGELES

It must be admitted that we have not dealt adequately with the needs of our youth for creative outlets in the urban context. Nor have we been willing to accept some of the harsh truths about our society which the younger generation are expressing. We prefer instead to ostracize them, and seek to avoid this truth.

Let us therefore be more willing to listen, less prone to judge, and more willing to encourage among our young people an honest confrontation with the way things are, even if it means creative dissent.

This statement prepared by the following Protestant Urban Executives:

Dr. Richard Cain, Methodist Church, Los Angeles Area

Mr. James W. Donaldson, Church of the Brethren, Pacific Southwest Conference

The Rev. William Hervey, United Presbyterian Church, U.S.A., Los Angeles Presbytery

Dr. Julian J. Keiser, United Church of Christ, Southern California Conference

The Rev. Nicholas Kouletsis, Protestant Episcopal Church, Diocese of Los Angeles

Attention is called to the various power groups to whom the "Statement of Concern" was addressed-- public officials of the city and county, law enforcement officers, the younger generation, the press of Los Angeles, and the adult community of Los Angeles. To be involved in the particular need which had developed on Sunset Strip meant that all of these power factors and conflicting interests had to be taken into consideration. However, as will be seen later, even these various subcultures were comprised of many additional subdivisions, and many of these were in conflict within their own subcultures. A further identification of the subdivisions will be made

following the completion of this brief survey of the sequence of events leading up to the actual involvement of the experimenters in the difficulty.

The protest rally planned for November 26 did not materialize, even though thousands of youth had gathered in the Sunset Strip area. The presence of the clergy, plus a less beligerent stance by the sheriff's department, plus the failure of the rally sponsorer to get a police permit for the use of an outdoor public address system all combined to drain off some of the hostility. Following the dispersal of most of the crowd, the ministers who had been present on the Strip reassembled at the West Hollywood Presbyterian Church for a brief evaluation session that lasted beyond midnight. Strong agreement was reached that they would follow up their presence on the Sunset Strip by continuing to support the ministries of the pastors in the area, and by writing letters which would be enclosed with the "Statement of Concern" and be sent or personally delivered to such men as the County Supervisors, Mayor, City Councilmen, and law officers of both city and county, and agents of the press. The purpose of the letter was to give the background of the Strip problem as they saw it, and to request a hearing with the various individuals involved for the purpose of making recommendations regarding the need for conciliation and arbitration to settle the obvious conflict of interests between the business and political forces, and the youth point of view.⁷³

⁷³A sample letter may be found in Appendix, No. 1.

Two primary courses of action developed out of this initial response and involvement of the Collegium to the Sunset Strip crisis. The first was geared to the various persons and commissions to whom the "Statement of Concern" had been sent. On December 7, 1966, Julian Keiser addressed the Board of Police Commissioners of the city of Los Angeles on behalf of the Protestant Urban Executives. In this statement he explained their interest and presented some recommendations for resolving the difficulty. One of these was a request for a "cooling off period" in which all sides could seek ways to sit down and find solutions to the issues involved. There were also some recommendations for long-range planning, one of which had to do with the need for a re-evaluation and rewriting of the youth curfew law which had been used by law enforcing agencies in their effort to clear the Sunset Strip area on the Saturday nights preceding. Other recommendations regarding parking and traffic regulations were fed in, along with recommendations regarding the need for the re-establishment of communication between the police department and the youth culture.⁷⁴

In addition to these personal meetings of members of the Collegium with the various power groups, another even more imaginative effort was made to establish communication between factions at the power group level. This effort involved the convening of what eventually was to be called the "Sunset Strip Study Committee" composed

⁷⁴An unpublished, mimeographed copy of the "Statement to the Board of Police Commissioners," City of Los Angeles, December 7, 1966 by Dr. Julian J. Keiser, Chairman of the Joint Action & Mission Program.

of the various Sunset Strip power groups. The first meeting of this group was on December 20 at 8737 Sunset Boulevard, Suite 301. The Rev. H. W. Hervey, Urban Executive of the United Presbyterian Church, chaired the meeting. Persons from a cross section of interest groups were present, including representatives of the press and underground press, spokesmen for the youth, proprietors of youth coffee houses and discotheques, representatives from the restaurant association, spokesmen for property owners, as well as several observers from various county and city commissions and departments such as the County Delinquency and Crime Commission, and the Chairman of the Board of Inquiry of Los Angeles.

The significance of this meeting can be seen in the fact that this was the first time these various and opposing factions had ever met face to face to deal with the problem which had developed. The mimeographed minutes of this committee's meetings would be a study in themselves. In essence, the first meeting was given to the airing of concerns and judgements about what had gone wrong, and to a seeking for a basis for a "thirty day cooling off period." No agreement was reached at that point. However, all present did agree to refrain from any pressure activities, including demonstrations, and pressure on the police and sheriff's departments to clear the area of youth until they could meet again in one week.

One week later on December 27, the Sunset Strip Study Committee again convened, this time at the West Hollywood Presbyterian Church. Again, there was a long, hard discussion about what was wrong and

what could be done. Eventually several motions were made to establish a basis for a thirty day cooling period. Three significant ones among these were: (1) "I move this committee go on record as being in favor of taking down the sign at the Fifth Estate," (five for, one against, and one abstained)⁷⁵ (2) "I move that the committee ask for clarification from the sheriff's department relative to the policy of uniform clad policemen entering business establishments during business hours," (unanimously carried), and (3) "I move that it be stated that the opinion of this committee is that legislation is needed to allow for the development of private and commercial facilities in the community responsive to youths' desires for social outlets such as dancing and cultural activities" (unanimously carried).⁷⁶ After further lengthy discussion, another meeting was set for January 3, 1967.

The foregoing detailed report of this phase of the church's involvement in the particular crisis situation in which the experimenters became involved has been given in order to indicate the complexity and intensity of the situation into which they moved. The

⁷⁵The sign was a large one showing pictures of police clubbing youth and saying, among other things, "Police brutality must be stopped." Al Mitchell, small proprietor of the Fifth Estate, was adamant in his objection to that motion. He had been one of the prime movers in the anti-police protest that developed after the mass arrests by the sheriff and police departments in November, and because of the continuing "harassment" which he said he was suffering because of the unauthorized policing of his establishment by officers who entered to check ID cards, etc.

⁷⁶From the unpublished, mimeographed minutes of the December 27, 1966 meeting of the Sunset Strip Study Committee, p. 1.

Sunset Strip Study Committee, referred to above, continued to function for a time, but as the intense pressure of the situation began to drain off, the motivation for these various groups to continue in dialogue disappeared and the committee with it.

Interestingly, the one agency that continued to work with the concern was the church. It did so through a program called "The Sunset Strip Action Project." As a guide for this program, Collegium developed an eight point statement of tentative goals for the church's mission to Sunset Strip.⁷⁷

Following that development of the statement of goals, the Collegium launched its second major action, an action which was to involve the Urban Departments of six protestant denominations and the

⁷⁷Paul L. Kittlaus, Pacoima Congregational Church, Pacoima, California, "Tentative Goals for the Sunset Action Project, December, 1966," as follows:

I. To understand the youth culture and to determine the nature and extent of the "teenage revolution" as expressed on the Sunset Strip in November-December, 1966.

II. To explore a model for the involvement of the church in research action in the midst of the world during a social crisis.

III. To train clergy and laity in ministries of listening, exposure, and of presence.

IV. To develop tools of communication between and within youth culture and adult culture.

V. To discover and develop skilled theological interpreters of the youth culture especially from those within that culture.

VI. To discover and reveal the real issues behind the events and the real facts behind the press and T.V. accounts of the Strip action.

VII. To provide a resource of data and experience to feed campus and parish ministries.

VIII. To become involved in whatever way makes sense as the project develops.

Commission of Church and Race of the Southern California Council of Churches in a jointly sponsored "Ministry of Presence" on Sunset Strip.

In brief, the Ministry of Presence was a program in which each of the six sponsoring denominations was to recruit two ministers who would become a part of a team of twelve. Each of these twelve ministers was to be present on Sunset Strip for thirteen weekends beginning in February, 1967. The experimenters were the two ministers selected by the Church of the Brethren to carry out this mission. Their response to this need was the second major initiating factor of this study.

Two additional observations should be made before moving to the third factor initiating this study. The first is, that the primary function of the Ministry of Presence was to be on the scene and in the company of the youth who were there. The behind-the-scene work with the adult power groups reported above proved to be a good preparatory activity for the very positive acceptance which the interpreters felt from the youth. News of the fact that ministers had gone on record in behalf of their interests had permeated the whole youth scene. But the shape of the Ministry of Presence was such that the experimenters had to shift from a primary interest in power group encounters and concentrate their energies on the personal relational demands which they felt in the face to face meetings with individual youth with whom they were attempting to communicate. Thus, their involvement began to center more and more in the youth phenomenon itself.

The second observation is that this focusing of concern around

the youth phenomenon resulted in the emerging of the third initiating factor in this study, which was the growing awareness of a "generation gap" which needed to be bridged if any real understanding and communication was to take place. A review of this growing awareness is presented in the following section.

III. AN AWARENESS OF A PROBLEM

The social context reflecting the generation gap. The gaps in human relationships demand serious attention and study. Any caring person is naturally motivated to attempt to understand such situations which bring untold misery to so many people. Perhaps people involved in the service occupations are as keenly aware as anybody to the alienation and separation which many people feel even in a sea of humanity. To be disconnected from any meaningful relationship involves a great deal of pain and injury into which a minister is particularly sensitive and responsive. To witness the brokenness of families, the heartache of a mother of a runaway sixteen year old daughter, the misery of relatives of the youth who "turned into a vegetable" through destructive drugs,-- all of this demands a response and one of the first responses is to attempt to understand what is going on.

A recent headline of a newspaper in Pasadena, California simply said, "What's Happening To Our Country?" and then declared, "Rioters burn and loot, demonstrators defile the flag and curse the President, young men answer the call to arms with 'Hell no, we won't go.' Mongers

of hate spread their poison. Teenagers turn to drugs and sex. What's wrong with America? Is the nation going to hell, led pellmell by a generation of mixed up, turned on, dropout youth?"⁷⁸

The article went on to state that after a series of interviews and attempts to gather information, they've come to a conclusion:

The conclusion is that America basically is robust, but it suffers from some illogic, disruptive ferment.

There are, of course, such obvious dissidents as the apostles of black power, the draft card burners, the hippies, the haters of the left and the right, the drug takers. But lumped together these non-adherents to the main stream constitute no more than ten million persons.⁷⁹

In the minds of the general public there is a tendency to make blanket statements about all those participating in the disturbances and the upheaval and to make blanket judgements about simple causes and simple remedies. Many times there is also a tendency to associate the generation gap of the recent years with the crime statistics and somehow claim that they are related.

Crime, which increased 88 per cent nationally in the 1960's while the United States population rose 10 per cent, is still climbing. The Federal Bureau of Investigation uniform crime reports show that during the first quarter of 1968 in the United States there were the following increases over the same period of 1967:

Aggravated assault up 13 per cent
Armed robbery up 26 per cent
Auto theft up 17 per cent
Burglary up 15 per cent

⁷⁸Gary Ferguson, "What's Happening To Our Country?", Independent Star News, Pasadena, California (November 12, 1967), Section C, p. 1.

⁷⁹Ibid.

Larceny up 19 per cent
 Murder up 16 per cent
 Rape up 19 per cent⁸⁰

Such statistics and other evidences of social turmoil present a challenge to any concerned person, especially to clergymen.

A recent article in the Southern California Clergyman was entitled, "A Challenge to the Clergy" and declared:

Never before has the clergy of this country faced the challenge it faces today.

An era of youthful unrest has blossomed into a full scale rebellion against all the established credos of society; the home and the church.

In speaking about this society of teenagers the article went on to declare:

Their doctrines, whether they are "flower children," or "hippies," or "LSD cultists," or the bearded, robed "beatniks" who roam Sunset Boulevard in Hollywood, or any major artery of any southland city, are worth a listening ear.

They preach the legalization of marijuana, a more widespread use of LSD for "soul searching," the "dropout" from colleges and universities, a disregard of conventional, ethical, moral, and religious mores, and a complete disassociation from "the establishment"-- the adult population.

No longer is the clergy charged merely with the salvation of souls. No longer can they function with outmoded, ritualistic "sermonizing." The problem goes far deeper than a Sunday in church. The need encompasses far more than a routine youth program.

.....

The days of passifying young people with programmed activities, athletic programs, barbecues, even dances,

⁸⁰Kesler, Jay, "The Generation Gap", Message Magazine (October 1968), 7.

is swiftly passing. A new era of pseudo-intellectual teenagers is being born. His mind is being summoned by past masters at the art of mesmerizing; cultist leaders who use public parks as their pulpits.⁸¹

Every clergyman must surely feel the call to respond to the crying needs of society and the generational revolution would appear to be one of the most pressing needs.

Dr. Wood Gray, Professor of History at George Washington University, was asked to describe the present mental mood of society within the United States and he answered, "Many people are childish, petulant, irresponsible. People are spoiled brats and ignorant of history and its lessons."⁸²

Dr. Bruno Bettelheim, University of Chicago psychiatrist, said:

I think we're in a crisis brought on by the radical change in the availability of goods. Life has become easier in the middle class and the mass media portrays everything so easy. So the poor feel that all those goods should be made immediately available to them without work.⁸³

Dr. Stuart A. MacCorkle, Director of the Institute of Public Affairs at the University of Texas, observed: "It seems to me that the theme of the day is to take all you can get regardless of how you get it-- and a lot of this attitude is seeping down from high places."⁸⁴

Along the same line is the book by William J. Lederer entitled,

⁸¹"A Challenge to the Clergy", The Southern California Clergyman (September 1967), 5.

⁸²Ferguson, op. cit., Section C, p.1.

⁸³Ibid. ⁸⁴Ibid.

A Nation of Sheep. He says, "Lack of knowledge of international matters has made the people of the United States a nation of sheep--uneasy, but too apathetic and uninformed to know why."⁸⁵

A description of the "Generation Gap." In thinking about the generation gap and also gaps in general, we must recognize the various variety of gaps. There is the cultural lag between technology and humanities. There is a communication's gap, a feeling gap, a credibility gap, a goal's gap, an ideal's gap, a hope gap, an understanding gap, a destination gap, and many others.

Speaking specifically about the generation gap, we recognize that it refers to the barrier or the break between adults and the modern young adults. Dr. Walter Ackerman, Dean of the College of Judaica, Hebrew Teachers' College, in a speech at Loyola University recently said:

In determining what is meant by the term "generation gap," as with many other general phrases, it hides more than it reveals. Broad generalizations do not always hold true, but there are three ways in which I would like to analyze the term.

1. Rejection - This happens when the younger generation totally rejects the values and the standards of the older generation. There is an outright and deliberate "no" to a system of values, code of ethics, and traditional concepts.

2. Lack of Understanding - This describes a failure of communication because of different language symbols, style of living, set of experiences and communication systems. In this setting the youth might say "I don't know what you're saying, or feeling, or thinking." They might even say, "I don't know you."

⁸⁵Ibid.

3. Indifference - This describes a kind of utter and complete indifference, perhaps as the result of repeated pain, or perhaps simply a lack of capacity to care. It describes an emotionless abandonment of the previous generation and its style of living. In this case the youth or perhaps the adults might say "I just don't care."⁸⁶

So many people are prone to look for a place to put the blame. Generally, the tendency on the part of the adult generation is to blame the youth. Father Eugene Schallert, Assistant Professor of Sociology at the University of San Francisco, has a different idea. He says:

The problem is rooted in the older generation who don't believe in the young. The elders are really saying, "I don't believe in myself," and the youth understand and know that it is a lack of belief in ourselves that we are really talking about.

We have been told for so long that we are sinners, evil . . . like grains of sand on the seashore, that we have developed the belief, given to us by the clergy, that we are indeed worthless. We think, too, that maybe we can make ourselves worthwhile by achieving status, acquiring possessions. Young people see this and they think it is very strange.

.

The generation gap shows that there is a profound level of alienation, not on their part, but on ours. We are alienated because we have lost the power and authority over our lives and our children see this. Our children have found the ability to assert their power and authority over their own peer group.

Powerlessness is a dimension of the alienation syndrome and so is meaninglessness. Adults look to the structure of things, not at the flow and direction of life. Young people have great visions and they believe in the evolving human condition. Knowledge has to be related to life, but we, their elders, hang on only to the forms, for example, the concept of the trinity. How do you translate the trinity to the relevance of everyday life? What is the relationship of dogma to real

⁸⁶Conference Address, Dr. Walter Ackerman, The "Generation Gap" Conference, Loyola University, Los Angeles, California (February 22, 1968).

life situations, they ask, . . . and nobody knows . . .

When we talk about the phenomenon of alienation we are really talking about a personal identity crisis. We, as adults, have an inner reluctance to expose ourselves. We talk about a situation, but not to it. We don't know what we have to reveal and we are sober, steadfast, true and dull.

Another dimension, then, of alienation is isolation and our young people know this. They face us affirmatively. They are angry with our hangups, but they are hopeful and believe in us. They want us to be less foreign to ourselves.⁸⁷

Representing another one of the varying views on the communication gap is James Eckerman, a student at the University of Southern California who says:

The problem of the generation gap is not so much the lack of communication but the fact that the older generation has communicated too well how they feel through their traditional teachings. But what we, the youth, really know is that we personally cannot do anything, that we are ineffective without the older generation, because they control the money and the power.

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In regard to the church, I'm scared by the typical congregation. It is failing to meet the needs of young people. The religious symbols aren't communicating the embodiment of the ideals. The symbols have lost power to say what they were intended to say. Religion has to become involved in this world.

Kids aren't saying "Tell me where God is" because they feel God is in all the world. What they are saying is "Be true to

⁸⁷Conference Address, Father Eugene Schallert, The "Generation Gap" Conference, Loyola University, Los Angeles, California (February 22, 1968).

religious change." Kids say that life is something you do either now or never and they feel that the older generation has failed to meet their ideals.⁸⁸

If youth expect or hope adults to be as open to change and newness as they themselves are, their hope is futile. But the hope needs to be expressed. It's important for youth to continue to say to adults, "Be true to religious change." Perhaps adults will never be as free and open as the youth are but certainly it is not beyond hope to expect adults to be more free and open to change than they are presently. If the gap is ever to be bridged in any relatively successful fashion it will require the adults to do part or perhaps most of the bridging.

If we are motivated to bridge the generation gap it is necessary to concentrate on the youth and young adults with a deliberate intent of trying to understand and feel with them. Rev. Louis Durham, who is the Program Director of the Glide Memorial Methodist Church in San Francisco, said:

The generation gap cannot be so neatly defined in terms of generations because there is a wedding of ages along particular issues and concepts. Conversely, many young adults are very satisfied with the status quo. What we must do today is to examine what it is about the young adult that makes us want to focus on him. And it seems to me that there are four characteristics to be mentioned:

1. He has constant exuberance and optimism which is good for the older generation, if things are going to move and change.

⁸⁸Conference Address, Mr. James Eckerman, The "Generation Gap" Conference, Loyola University, Los Angeles, California (February 22, 1968).

2. Young adults offer man power. They're willing to work for nothing if the cause has significance and meaning.

3. Young people have a level of commitment showing a willingness to go far beyond where the older generation wants to go.

4. They have freedom. They are free from adult hangups of materialism. Money has little significance in regard to security. Youth worry about tomorrow, not next week. This freedom also allows them to experiment, because they haven't yet started on the long road of professional achievement.

It must be noted that at least 90 per cent of our young people are not associated with voluntary associations or institutions and we can ask ourselves what they are doing on the outside. They are creating events upon which the establishment must respond. With their riots, love-ins, picketing and marches, they are telling us to move out of our buildings and to face the issues at the time and place and event of their choosing. They are accentuating the unresolved problems of society: automation, jobs for the unskilled, the problems of leisure, the sexual revolution, the race issues. Both black and white youth are putting pressure on the community in exaggerated forms to highlight the programs of our society. As adults we have to decide if the very institutions we hold dear should be destroyed. This forces us to decide whether our institutions are worth maintaining.⁸⁹

In speaking about our response to the concerns related to the generation gap, Rev. Durham suggests four steps which must be taken to meet the challenge.

1. We can use our theological base to authenticate and legitimize the rights of youth in our society. They have a right to exist. They have a right to be.

2. We must be an advocate for youth. Many young people have problems and we must stand up against the bureaucratic system, because when we do all sorts of things begin to happen.

3. Young people need us in an enabling role. They

⁸⁹Conference Address, Rev. Lewis Durham, The "Generation Gap" Conference, Loyola University, Los Angeles, California (February 22, 1968).

desperately need help, for example, with organizational problems. There is a national coalition forming, but they do not know how to structure such a coalition. They do not want us to control, but they need us to serve in a midwife role.

4. Finally, we must help them to strengthen their celebrations. Our own church celebrations have little meaning for them. Recently, we helped a group celebrate Christmas by letting them dance in the street and then march around the sanctuary singing "Joy to the World." They need help in knowing how to celebrate life and to express their own meaning of society.⁹⁰

IV. SUMMARY AND CONCLUSION

In summary, the factors which initiated and conditioned this study were as follows: (1) The embracing of a theology calling for involvement in this world. The personal interest of the experimenters in such a theology plus the adoption of that theology as a program determined by their denomination combined to make possible a response to a need for involvement from which this study came; (2) The need calling for involvement had to do with the disruptive events in 1966-67 on the Sunset Strip area of Los Angeles which had a very definite overtone of a generational conflict which found youth pitted against adults. The experimenters became a part of the effort of various church and civic groups to bring reconciliation and healing; (3) Out of this involvement came an awareness of an underlying generational problem described in section three as a generation gap. The gap

⁹⁰Ibid.

itself represented both negative and positive possibilities. On the positive side, the experimenters were fascinated and inspired by some of the exuberant insights into the meaning of human existence which the freedom from set thinking gained via the gap made possible. Certain hippie buttons such as, "Celebrate Life," went well with their clerical garb.

However, the negative factors seemed to be the primary motivaters for the continuing studies reported in the next two chapters. These negative factors centered around the loneliness, fear, illness, and legal difficulties which brought to the scene a constant threat of early foreclosure of all life options for youth involved. In brief, these factors can be described as follows:

1. The break in understanding and communication between parents and teenagers;
2. The pain and agony of alienation felt both by the parents of alienated youth, and by those youth themselves;
3. The disruption of the youth's schooling and training; the personal, physical harm often suffered by youth and the psychological harm to the parent; the waste of resources of various kinds;
4. The resulting corporate upheaval and turmoil of the community and society in general. The size of the turmoil and the large number of alienated and rebelling youth merited serious attention.

These problems compelled the experimenters to try to understand and participate in working for constructive relationships, in building bridges across the gap, and in affirming and supporting both the youth and the parents, of being with and for the persons involved in the fullest sense.

CHAPTER III

FINDINGS EMERGING FROM OBSERVATIONAL STUDIES

RESULTING FROM INVOLVEMENT

As the experimenters became involved through observational studies in the Sunset Strip Ministry of Presence, the Haight Ashbury Scene, Brethren Youth Center, the Coffee House Project, etc. certain factors quickly became evident as to what the youth and the adults were saying and doing. Because this study describes what is being said now, the following sections are stated in the present tense: "What the youth (adults) are saying and doing." This material has been procured mainly through the personal encounter and observations of the authors of this dissertation.

Listening and sensing what is being said and done is imperative for anyone desiring to relate to people on both sides of the generation gap.

While both the youth and the adults are critical toward and sometimes very angry with the other group, the youth are generally less defensive and threatened than their older counterparts. Of course, this is to be expected as the youth are the attackers of the establishment and tradition, and are demanding change. The adults often react with counter attack, too often attempting to maintain the status quo and keep the boat from rocking so vehemently. The less defensive adults have been partially successful in hearing what the youth are saying and demanding, and have recognized much validity

in their pronouncements and accusations, particularly those dealing with the incongruity, the phoniness, the impersonalization and dehumanization elements of society's structures and forces.

The following pages attempt to relate what both the youth and adults are saying and doing in this strange and strained communication across the gap.

I. WHAT THE YOUTH ARE SAYING AND DOING

Declarations coming from the youth.

If you're going to base your whole life on what your parents did before, you're going to end up getting very mixed up personally. It's not that you're supposed to deny your parents and the fact that they love you. It's just that you have to grow up and away. Then you sometimes grow closer to them, because you're almost on the same level as they are. And that's sort of a fantastic thing. About a year ago, I discovered that I really do love my parents, and I have absolutely no doubts about it. I mean, they do things I don't like, and I'm sure I do things they don't like. But yet, you have to be free.¹

These words by Jane Van Kuren, an impassioned, articulate 18-year-old girl from Greenwich, Connecticut expressed what the typical teenager feels in terms of the necessity of growing up and away from their parents.

In contrast to that you find a bitter and zealous young campus radical who said, "I am a revolutionist. I don't like this world and I want to help to change it. The older generation has made a mess of

¹Sylvie Reice, "Under 21", McCall's Magazine (October 1968), 50.

this world, and my generation is going to do something about it."²

This paper is dealing specifically with the youth caught in the generational revolution, but even among this segment of the total youth of our society there is still a wide variety of ideals, aims, styles of living, commitments and intents. These youth range from the anarchists who are intent upon destruction to the idealists who are believing and hopeful about constructive change. The anarchists are beyond the point of desperation, perhaps because of the background of frustration, a lack of personal fulfillment or severe, bitter memories which usually center upon individuals, institutions or sociological forces in general.

The youth of the generational revolution are on a quest for freedom, exploration, experience, growth and expanding processes. They are experimenting; they are tearing down walls and barriers and controlling barricades and guiding principles. They are demanding answers which are all too elusive. They are searching for meaning and for heroes. They are trying to find out who they are and what life's about. Out of the backlog of impatience with the way things are and have been, they are launching forth demanding change. Because they have been fed up with restrictions and constrictions, they are intent upon breaking loose to claim that beautiful freedom which exists mainly in their imagination. Because they have been incensed with injustice, they are

²William Bright, "A Call To a Revolution", Collegiate Challenge, VI:3, p. 30.

articulating with poetic beauty the ideals of brotherhood and equality, justice and freedom. Because they are unwilling to fit into one of the roles which society wants them to fill, they are emphatically claiming their right just to "be." Also, because of a long experience of being bored with meaninglessness and confusion, many of them are simply drifting from one experience to another.

A good example of the forces against which the youth are rebelling is authority and authoritarianism. One youth expressed it by saying, "Dad always has to be right. He thinks any question is an attack, and flies into a rage when anyone doesn't rubber stamp everything he says."³ Then, too, in addition to parental authoritarianism, there is the institutional authoritarianism of churches, business, industry and government. These have a long history of a uniform lack of response to the shortcomings and problems of our nation and these authorities have shown themselves to be apparently very fragile in spite of being technically elaborate because, though much effort must be expended in self-perpetuation, this is a kind of misdirection of authority used by institutions to perpetuate themselves. More perceptive young people have often responded to this misdirection of authority by institutions by becoming quasi-anarchists.

One of the most ideal settings in which to hear clearly what the youth in the generational revolution are saying has been among the more articulate and philosophical hippies, many of whom are well versed,

³Dale White, "What Today's Teens Are Really Like", Together Magazine (February 1968), 21.

well educated and intelligent. These youth have retreated from the pressures and concerns of the established society. They have practiced putting into words and actions their own philosophy of life and ideological commitments. Sometimes it is a surprise to the established society that they have a great deal to say which is well worth hearing. They talk about peace, brotherhood, equality, justice and acceptance. More specifically they are saying things like this:

1. "Take time to live. Don't get caught in the machinery of modern society where the supreme goal is money, things, expensive cars and homes and more things, and where you give your life to these things. Instead, cherish life and the worth and value of human beings. See people as persons, not as objects to be used for personal gain."

2. "Run schools on a different philosophy of education. Stop mass producing 'cardboard human beings,' where students must take what they are told to take; but rather let them grow and develop in fields where their interest and abilities are greatest."

3. "Stop the war. Stop dropping napalm bombs which often burn whole villages of women and children. We are doing this to human beings not just objects or impersonal power units of the enemy."

4. "Violence is wrong." Many are strongly opposed to violence. They are saying that we must learn to live with love and goodwill toward everyone. Cutthroat practices and a "dog eat dog" philosophy of life is beneath our dignity as human beings.

5. "Be brothers to everyone. Live with equality and acceptance. What difference does race or nationality make? It makes no difference

who you are or what you've done or where you're from, you are accepted."

6. "Let me be free. Let me alone." This is one point where the adult generation are in most disagreement with the youth. The youth are saying, "Don't tell me what's right and wrong. Don't tell me what I can do or cannot do as long as I hurt no one else. Let me make my own mistakes and my own decisions,-- even if I hurt myself." But at the same time, these youth seem very eager to talk. They want help in seeing all the possibilities and they sincerely want to choose that which is right and best.

7. "Care about me. Look at me. Listen to me. Accept me as a person. Don't just shove me aside in disgust. People need to care more about others as persons, as individuals."

The underground press. It is almost impossible to deal with the topic of what the youth are saying and doing without giving some attention to the underground press movement. Dr. Murray Korngold, who is a Professor of Psychology at California State College in Los Angeles, and also a founder of the Free Clinic in Los Angeles which provides free, walk-in, medical services primarily for the hippie segment of the Los Angeles population, has made a study of the underground press. Much of the following information was presented by Dr. Korngold at a Youth Conference at California State College on November 23, 1968.⁴

⁴Conference Address by Dr. Murray Korngold, "What's Happening?" California State College at Los Angeles, California, November 23, 1968.

Since the founding of the Los Angeles Free Press in 1964, now the second largest newspaper in Los Angeles, with a circulation of 85,000, thirty more weekly or bi-weekly underground newspapers have become firmly established. Those with the largest circulations in addition to the Los Angeles Free Press are the San Francisco Oracle, the Express Times of San Francisco, the Berkeley Barb, and the East Village Other. In addition, it has been estimated that there are about another forty in process of becoming stable publications. Then, too, there are about one hundred underground publications at high school campuses around the country. Not only high school campuses but also many, if not most college campuses are directly or indirectly influenced by underground publications, whose total circulation is almost half a million, but whose total readership is many times greater. Campuses are directly influenced by such papers as the Crocodile in Gainesville, Florida; Stanford's Resistance; Madison, Wisconsin's Connections; the Oberlin Other, and other papers in such places as Austin, Detroit, East Lansing, Toronto, and Chicago.

The papers range widely in character, coverage and general physiognomy. The San Francisco Oracle, from its inception, was exceptionally psychedelic and visually beautiful for its Haight-Ashbury readers. Some like The Movement in San Francisco speak to black and white revolutionists: Some like New York's W.I.N., the Peace News of London, Ontario and Chicago's Peace Brain address themselves to the peace movement. But all of the newspapers under consideration deal with and participate in forming the life style of readers by

lengthy and interminable coverage of the various uses of mind-expanding drugs, varieties of liberated sex experiences, discussions of the aims and purposes of existence, how to deal with the police, what to do about pregnancy and venereal disease, what places and scenes offer the most likelihood of survival and growth and constant independent coverage of what is happening on and off the streets that never, repeat, never, gets mentioned in the commercial press. Every imaginable tabooed subject which is systematically excluded from formal consideration in the schools, churches and mass media is dealt with in graphic detail.

The underground press is a prime mover in setting up new social institutions: Free clinics, free schools, free lodgings, free food and clothing, free banks, free concerts, love-ins, be-ins, smoke-ins,-- in fact as close to free everything as can be managed.

An international congress on the dialectics of liberation was held in London in 1967 which was attended by long hairs and young revolutionists and a scattering of anti-establishment types from most parts of the world. The largest single group consisted of young Americans who were already bearing witness to the fact that they were not only interested in the eventual destruction of the American power structure, but were already setting up their own institutions, their own morality, and their own styles of life. These were all people who had been alerted to the link between their own searching and that of others by their own press.

Two years ago a number of editors of underground publications,

with the San Francisco Oracle of the Haight-Ashbury as their hosts, met to form the Underground Press Syndicate. They met to discuss and carry out ways of improving regular and systematic contact. They established a weekly printed news sheet to be distributed to all member papers and presented this five point program.

1. To warn the "civilized world" of its impending collapse;
2. To note and chronicle events leading to the collapse;
3. To advise intelligently to prevent rapid collapse;
4. To prepare the American people for the wilderness;
5. To fight a holding action in the dying cities.

Despite the apocalyptic character of the future as it appears to the writers and the readers of this press, the subject matter extends to sports, entertainments, literature, the arts, film and drama, criticism, psychedelic recipes and a wide assortment of light and heavy trivia from astrological controversy to changes in clothing fashion.

A striking feature of the underground press is an openness to every idea except conventional and traditional ones. This openness stems from a profound distrust in all the old sacred cows. There are literally tens of millions of young people who seriously question the validity of white, middle-class morality and values: Patriotism, monogamy, commitment to the acquisition of private property, work as an ennobling good, war as an instrument of national policy, respect for police, the church, the courts, elected officials, parental prestige, the institution of getting ahead at someone else's expense,

bureaucratic agencies and procedures, the public school system and the belief in the good faith of government at all levels.

The underground press sees the cursive apparatus of the entire nation, consisting in the last analysis of men with guns, judges, bailiffs and jails, as largely devoted to a frantic effort at controlling, violently if need be, two major classes of our population -- black people and young people. Some of the youth look with hope to the day, less than two decades away, when at least three-quarters of the nation's population will be under twenty six years of age. There has never been a greater threat to our "American way of life" than that which is represented by this burgeoning youth culture.

For the most part the underground press is not organized. They have no program. All they want to do is to call a halt to the dehumanization processes within society.

Popular music. We turn now to popular music to see what the youth are saying through their songs. A very startling transition took place in the five years between 1962 and 1967 in terms of the messages of the popular songs. In 1962 the messages were bland, pretty, sweet, naive, safe, conservative and non-controversial. By 1967 the messages of the leading songs had swung to the other extreme with messages that were frank and coarse and controversial and seemingly no topic was forbidden. The leading songs since 1967 are for the most part dealing with sensual pleasures, taboo topics, freedom of expression, deviate relationships and sometimes mysticism and personal authenticity.

One example of this group which is kind of a prototype deals with marijuana and sex and is titled, "Come On, Baby, Light My Fire."

The following are names of popular songs dealing with a wide variety of topics, many which would have been too controversial in 1962:

1. "Society's Child" deals with an interracial dating situation unacceptable to society.
2. "Angel of the Morning"-- No binding strings of responsibilities.
3. "I Am a Rock" by Simon and Garfunkel deals with withdrawal isolation shielded in my armor.
4. "Feeling Black" by the Rolling Stones-- a feeling of depression. It's not easy facing up when your whole world is black.
5. "I Can't Get No Satisfaction" by the Rolling Stones dealing with frustration.
6. "Let's Spend the Night Together" by the Rolling Stones dealing with the sexual urge.
7. "My Obsession" says my obsession, every piece I can get: my mouth is soaking wet, I think I blew it now, my possession.
8. "Turning Back" by the Byrds-- Desire to return to lost innocence.
9. "Eve of Destruction"-- Anger at the square world and a phophecy of doom.
10. "Mr. Businessman"-- an attack on society's phoniness and an indictment against materialism and things that are coveted.
11. "Stupid Girl" by the Rolling Stones expresses direct hostility between the sexes.
12. "She Is Leaving Home" by the Beatles deals with the parent-child gap and asks why would she treat it so thoughtlessly.
13. "The End" by the Doers deals with incest and patricide.

14. "What's That Sound" by the Buffalo Springfield-- a masterpiece of social commentary.
15. "Kill for Peace," "Coca-cola Dance," and "Wet Dream" by the Fugs who call themselves social satirists and whose songs are usually not played on mass media.
16. "What's the Ugliest Part of Your Body" by the Mothers of Invention-- I think it's your mind.

The major emphasis of the popular music today is directed toward total experience. The setting includes psychedelic lights and drugs and odd sounds and is geared to people being immersed in the music. Even the names of some of the groups are geared toward the same total experience. Some of the group names are very interestingly inanimate objects such as "The Strawberry Alarm Clock," "Canned Heat," "The Grateful Dead," and "Chicago Transit Authority."

A very interesting contradiction dealing with the music of the youth is the fact that they use the very latest and most sophisticated electronic equipment and technological knowledge and the most advanced techniques which are products of the technological society which they are supposedly rejecting. A recent light show in Chicago involved twenty projectors and hundreds of technicians and cost a total of \$400,000 to produce.

Another interesting observation of the musical groups is their high instability. Many of the most successful groups such as "The Loving Spoonful," "The Buffalo Springfield," "The Byrds" experienced breakups even at the height of their success. A group called "The Cream" broke up after making two million dollars. These youthful performers are more controlled by their personal and sometimes

impulsive desires than they are by financial success or popularity.

Another interesting observation reveals a great deal of hostility among these youthful, musical artists. One group, "The Who" have a practice of destroying their instruments as part of their performance. Members of the "Doers" recently spit at their audience. "The Seeds" famous for their flower music, were polled individually to ascertain their favorite possession. Three of the four named a kind of gun that they owned. In studying these groups of performers, one is impressed by the amount of instability, hostility, emotional disturbance and general upheaval that is ever present as one of the songs declares, "You don't know what's happening, do you, Mr. Jones?"

Personal interviews with youth. The following material is a variety of excerpts from taped interviews with the youth from Glendale, California. These youth are all teenagers and are community-centered youth rather than church-centered youth.

The conversations with these youth, either individually or in pairs, include the following topics:

1. The Brethren Youth Center-- a somewhat controversial place and program at the Glendale Church of the Brethren which is loved by youth and appreciated by some parents but also criticized by certain adults, particularly those who have an image of a church which is not congenial to the inclusion of a community youth center;
2. Today's youth, including the hippies;
3. The generation gap;

4. Parent-youth relationships including family and home life;
5. Smoking, drinking, the use of marijuana, LSD, etc.;
6. Sex and morals in general;
7. Personal hopes, dreams, goals, etc.;
8. Religion and other topics.

The purpose of this series of interviews was an attempt to see and hear and feel and understand where the youth are and what the youth see and feel and think. It was an attempt to tune in, to learn, to get to know young people in general and these youth in particular.

C indicates counselor, A is a sixteen year old girl, B is a fourteen year old girl, D, a nineteen year old boy, E, a thirteen year old girl, F, a fifteen year old girl, and G, a fourteen year old girl.

C: A, I'd like to have you tell me about the youth of Glendale, of the youth in general and try to describe what you think is the youth scene, what is happening, what the youth want, what their goals and dreams are, anything you'd like to say about what the current situation is.

A: O.K. Well, I think the hippies are the big thing now. Most of the kids go to the love-ins and stuff like this. I would say that 10 per cent of the kids who say they're hippies are hippies and the rest of them just go around trying to leach money and stuff and trying to attack the culture. And then I think another part of the kids of Glendale are "soshes." They're snobs and they have their own little group and they don't want anybody else in it.

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C: O.K. After you talked about the "soshes" you talked about this other group that drifts from one to the other and just a hang-loose group?

A: Yeah. Well, that's how I make friends at school. I just go around between the groups of kids. I'll go and talk to some "soshes," some girls that I have in some of my classes, and I'll talk to them for awhile and then I'll go over to some of my other friends, you know. Some of the kids at school think they're hippies.

C: So, you have friends in various groups. Where do you fit the best, or what do you belong to, a number of them?

A: I don't think I belong to any of them.

.....

C: What are some goals and what do youth want? What are their goals or aspirations or hopes or dreams or something that you are striving for?

A: I think the Glendale kids are in halves. Half of them have good goals. They want to go to college and get a job, but the other half, including the hippie part, they just can't wait until they can quit school or graduate from school just so they can loaf around. Some of them will get part-time jobs or something and that's about it.

.....

C: Let's talk about you and your feelings and your goals. Let's talk about who you are and what you are and what you want to be. Tell me about you, present and future, perhaps.

A: O.K. Right now I think I'm a nothing, a nobody, cause like-- I look forward to doing things like working in the Peace Corps, or working on Headstart things. Something like that, you know, helping people that can't help themselves. That's the kind of thing I'd like to do. And I think the whole world would be much better if more people felt that way, if they would really get out and help people who can't help themselves.

C: So you're a nobody now? Why and in what way or in what sense? Why do you feel that way?

A: I don't think very many kids are anybody. I don't know, they haven't had a chance to prove themselves of being anybody. They're like building up to it, like, whether

they're going to be a bad somebody or a good somebody, help somebody or hurt somebody or something.

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- C: What about the youth that come to the Brethren Youth Center? What about the kids right around in this community? What kind of kids are they?
- B: Oh, most of them are normal kids. I mean, they get in trouble like anybody else. They can be well mannered and they can be awfully snotty and things. A lot of times they like to act smart. The smoking-- some people smoke just to make people think they're big. A lot of people smoke because they just tried it a couple times and they did it. It's just the different people that they hang around with and the way they've been brought up mostly that they act the way that they do. But most of them that come down here are generally clean-cut kids and even the Saints that come down here are all right, but they have their faults but they're still good people and it's just the atmosphere they've grown up in.
- C: Some people are concerned about, well the way they say it is, good kids being influenced by bad kids. What's your reaction to that fear on the part of parents?
- B: I think that nobody tells anybody what to do. You do what you want and if a lot of parents say, "O my child's been influenced by hoodlums down at the Brethren Church or something" it's just what their kids want to do because they lead their own lives, not anybody else's. They're going to do it whether somebody influences them or not. If someone's going to go out and rob a bank and, well, say someone is a professor, something, and one guy tells him to go rob a bank or he'll kill him, he has a right to stand up for his rights and if the other guy says he's gonna have to kill him, he just should go see somebody about his head or something cause if he wants something done so bad he should do it himself. But if he asks someone to do it and they wanted to, they couldn't say that he forced him.

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- C: Thinking about your life. What are your worries and fears and concerns and, see, I'm trying to see things

through your eyes, to feel what you feel.

B: Well, I have one main fear and nobody believes it. I don't even think Kathy will believe it the way I act towards boys and stuff but I'm really afraid of boys and men because my sister, my step-sister, she was my brother's step-sister, and she was kind of a runaround and she was separated from her husband and my step-mother had her children and she was always, you know, kicking the guy out or something and he just finally got mad and shot her and killed her. And, I mean I've had a fear even before that because when my mother and father were separated, you know, there was, you know, there was hardly anyone, you know, well they were only separated about a year, but still I was uh, I lived with a lady I called "Mo Mo," my cousin's grandma, and they were elderly. And then there was four girls in my cousin's family, no three girls, and we were always together and we lived by the river and there was, you know, the hobos would come up the street and no matter what we were doing, we would run to the back of the house and hide under the bed every time a hobo came by because, I don't know, maybe it was the stories that I heard when I was young or something that the hobos would take them down and molest them and all this and, you know, there's a lot of these things going on. It's not even safe to walk down the street by yourself in the day, and, I mean, I won't go any place unless I've got someone to go with me, even up town, even, you know, daytime or something but, I don't know, I just have a fear that one day-- that's just about my main fear. I'm afraid of a lot of people because I always feel that they're a little kookie at times but that's about all my fears. . . .I've got a fear. My dad works at night and he goes to work about one o'clock and then, you know, there's just my mom, my brother and myself and we all sleep like, you know, my mother, you know it's like anyone in the house and I don't know, when we first moved to Glendale there was this guy running around in the nude or something but young with blue tennis shoes on or something and he was, you know, he was seen on the Milford block and I mean I was, this was about four years or five years ago or something, and I didn't know anything about it. My mother didn't want to tell me and my Dad knew I'd get scared. But my brother would wake up in the middle of the night to go to the bathroom or something and I had light curtains and one night he said he saw a guy running

across the lawn with no clothes on, you know, and he ran into my mother and woke her up and told her. He was only four years old and he didn't know what to think. And so ever since then I either have to have real heavy curtains or I don't sleep in my room. I mean, even when I'm babysitting, oh I feel pretty good, I mean I feel pretty safe when I'm babysitting, I just have that fear. Like there's a man that lives across the street and he looks at the girls, you know, kinda weird, and Margie is kinda overly sexed for a thirteen year old and we walk up the street or something and you know, he looks like he's gonna run over and grab her or something, you know. I don't know. I'm just afraid of men or something. I don't know. I'm like my sister, I guess. I'm really afraid of things like that.

.....

C: What do youth need and what could the church do about it?

B: You may think that I'm oldfashioned but I think a lot of people that come here, teenagers, need more affection than they get at home. . . .I get a lot of affection but, I mean, some people, they treat their kids like-- they yell at them all the time and they're always cross with them, you know. And they just speak bad to them and they just need some place to go. That's what's nice about this place. It's some place to go and during the summer when this wasn't open, everybody would just be sitting on the corners and stuff and got picked up for loitering and, you know, or they'd be going around stealing hubcaps or something. But I think that they need someplace to go like here. They need a place that they know that they're accepted as what they are and not something that their parents compare them to and they just want to be able to go someplace and know that they can do a lot. They don't really get away with a lot here but they try and then they get corrected, you know, and a lot of them get sassy or something but they know that it's for their own benefit.

.....

C: Think about your life. Think about your living, your acquaintances and everything. What are your hopes? What are you after? What do you want? What are your goals?

D: Well, I just want to get a good job and I want a nice home with a fireplace and everything, and a good wife and kids, dogs, a couple of cars. I forgot the rest of the questions.

C: A good job, etc. Is this your goal? Is this your dream?

D: Yeah. A happy home. Build a good home and a good life for my kids.

E: I just want to be happy and have everybody be happy. I don't know, I don't want, I don't like wars going on. I think everybody should be at peace.

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C: F and G, tell me what you think about today's youth, either in general or specifically Glendale.

F: Well, I think that we're a lot smarter, and that we've got more brains than some parents did. Most of us know what's happening and try to explain to your parents and oooooo.

G: Yeah, because like a lot of people, like they don't even know themselves. Well, maybe the youth and everything are, they're trying to find themselves and trying to make peace. It may be the hippie philosophy but I think it's the way to be.

C: Are you smarter than your parents were at your age?

F: Like, we know more about dope than they do. We know what's happening, where we're going.

G: We know more about boys, too, because I mean, then a boy held your hand and you had to at least be engaged or eighteen if a guy held your hand. Most mothers think, you know, that we can't take care of ourselves.

G: I think we can.

F: I do too, cause some parents, my parents, okay they think that I take dope. That's not true. I never have. I never will.

C: And you feel that you know a lot more than your parents did at your age?

G: Yeah, but when they were eighteen. We probably know as much as they do being fourteen and fifteen than they did when they were eighteen.

.....

F: I know a lot of people in Glendale and you know, we have the prostitutes and all that stuff going on up at Stocker. Well, you know, my parents are afraid for me to walk by because they don't want me to get mixed up with the wrong people. And, I think as I do myself in my mind, I think it's mostly the parents' fault, sometimes. Some parents could--

F: They don't care.

G: They're too strict.

F: And then lenient.

G: Yeah, right.

F: They're too strict and they let you go out. I mean, you know you go out and get all mixed up, take dope or something, and then they think it's all your fault but it isn't because they lock you up in the house. You don't want to be locked up. I don't want to be locked up. I told my parents if they lock me up, I'm just going to run away again, cause I've ran away.

.....

(About parents)

F: My dad's getting-- my mom's really cool about clothes. She lets me wear my makeup the way I want; she's really getting cool now. I mean, I don't think, you know, about what I'm talking about is a while ago, you know, about a year ago, you know. I get in trouble and all this stuff and I don't know, my mom's getting, she's kinda down, you know. She's not getting on my nerves as much as she used to and my dad still is, you know. I just don't listen to him because he thinks he's tough stuff and he's not and I've told my dad off many times. That's what hurts me because I go around, you know. When he comes down here, he comes down here drunk, I don't know how many times. That's what hurts me. I came down, you know, and he came and picked me up and I looked at him and he was like this on the steering

wheel. I go "Dad, hi" and he goes, he looks at me; he starts laughing and he was drunker than drunk. I mean it. He was drunk and he was driving on the wrong side of the road on Pacific. He goes through a red light and it hurt me. I started crying and he couldn't even get out of the car. He was so funny. He couldn't get out of the car and I started crying. It was funny but I started crying because, guy, you love your parents and you don't want them to get drunk or anything. Now he gets drunk all the time. Every time he comes down here he's drunk and it hurts me because-- he lets me drink. He gave me more wine Thanksgiving night than I ever had in my life. I don't know. And it hurts me because I don't, you know, he comes in and he falls out of the car. I try to help him and he goes "I'm all right just leave me alone" and I go "Dad, you're drunk." And he goes "What did you say?" and I go "You're drunk. That's all you are is drunk." He goes walking to the door and he trips down the stairs, I mean up, going up the stairs, two stairs, and he trips and he falls down. He goes in the bathroom and he slips on a mat and I went to my mom and I go "Is this how you're going to pay me? Is this how you're gonna pay me, Mom?" She's sitting there looking at me and I just walked out and I went to my bedroom and I started crying and she comes in and she says, "Well, he had a good business job. He was going to get us some more money." I said, "Well, that doesn't mean he has to get drunk. He can be happy a lot more ways than that." And, I don't know, it just hurt me something awful because, here I am trying to be as good as I can and they go out and get drunk. And they come down and make a fool of themselves.

G: Cause they, you know, everybody, they say, oh, getting drunk is terrible. I mean, I've seen, like I've seen my mother try to kill herself twice when she was drunk.

F: Why?

G: If that hurt her, I mean, I come home and my mother's sleeping and somebody calls, Penny calls and she wants to go to the Youth Center so I went in and kinda shook my mom and I got scared. Well the first time I

called my neighbor. I didn't know what to do. Then I got in this big old hassle. I could see her just screaming "I want to die, I want to die" cause, you know, my parents are getting a divorce. I mean that really hurt a lot, too, and the second time, I got mad cause she kept saying "I want your father, I want your father" and I told her "I'm here, too. I'm a part of my father. Don't you want me?" She says, "No, no, you're no good" you know and she's always calling me a little slut and all this and I've never done any of that. That's the one thing I can say. I've done just about everything else but that's one thing I'm not. That's the one thing she holds against me.

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C: Are you saying that your parents are just completely out of touch?

G: They don't understand.

C: They don't understand?

F: That's right. They don't.

G: Well, it must be hard for them but they ought to try cause I'll compromise. I get along pretty well with my mother. Like, I'll say "Why?" when she tells me "No" and she'll try to explain. I don't care if I don't even like the reason. It's just the idea that she took the time to say, "Well, I'm worried" or something like this and when I --

F: She wants you to stay home.

G: Yeah. She'll let me go out like sometimes with a boy, not really with a boy. Bob had to pick me up to bring me to Glendale. Well, she's really, she's just scared not to let me get in a car. I keep telling her "Mother, he's not going to rape me. I'm going around with my best friend, you know." So she's worried. I said, "Well, okay, talk to him" and so she talked to Bob and when him and Jay came down she talked to them and she lets me go with Bob now if I need a ride. But my father, no definitely. I can't even be sitting in the car. Like, last Sunday, see our street flooded so Bob and Jay came over to visit Nancy cause she was, they couldn't get in. They tromped through the mud and we were all sitting on

top of the car and he comes out and drags me in the house and starts screaming and yelling at me, you know, "If you don't look cheap" and all this and, I don't know, it just kinda bugs me cause it's the only defense he's ever got against me. It's the only thing he can ever put against me. My dresses "You look cheap"; my makeup "You look cheap"; I go out too much and look cheap. It's the only thing he can bring up against me. It's not-- I think he has a reason cause there's a lot on him but I know that he doesn't want me and my mother doesn't cause my mother went to New York and my father just talked to me today and he said, "How would you like to live in New York?" I told him "No." He goes, "Why? You afraid to go?" "No, this is my life." I'd go crazy cause I don't like snow anyway, and so he says, "Well you might have to. Your mother wants you." Well, I saw a letter that she wrote him. I didn't take it. It was laying there cause he left it so, you know, curiosity, I read it. It was saying that, you know, something about keep her there, you don't want any responsibilities. I'm having fun. You keep her there. You know, that really makes me feel great! Well, I think the reason why my mother, well, you see, the thing that really broke them up was, my mother gave my father too much freedom and she stuck up for me cause I was spoiled. I guess I still am in a way but I was. And so, she always let him go out. You know, she worked so he could go out. But that's what messed them up and now she's out and I don't mind letting her go out by herself cause maybe she's been stuck with me all these years. I think she has a right to go out. And so it really doesn't bug me that she's in New York, but I just want to spend the holidays with her.

C: Does your father care or doesn't he care?

G: I have really no idea because some of the things he does are so ridiculous, like, he'll, like last week I asked my dad if it's okay if I go to the dance, and he goes, "Well, okay" and I go "Is it okay if Nancy stays over?" and he goes, "Okay." So then, five minutes before we were going to leave he says, "You're not going and Nancy's not spending the night." You know, like "zaff" you know, wow! Okay, well I mean, generally speaking, I guess they do. I mean, feeling that the need that I'm their child and if

anything happens to me it's their fault, but personally I don't really think they do that much. The idea of going out, well, I don't know how to put it. In a way they do and a way they don't. I think my mother does more than my father does. I'm a little bit closer to my mother and I can make her understand more. I guess it's hard for my father because he was a boy and he knew what boys wanted to get from girls when he was about sixteen or seventeen. But I mean that they don't understand that we can take care of ourselves. And like, I've been with a guy and I've parked with a guy. Never, you know, went that far, and like, I've had guys try, you know, belt them and they'll leave you alone. If you hit them hard enough and let them know that you're not afraid that you can scream, you know, that you've got the upper hand, that means that you're okay but I never let myself get in that predicament, anymore. I don't know, one time I was scared half to death. And, I don't know, it's just, they worry, they accuse us of things. And like one, my dad's sitting there calling me a slut and all this, you know, and I've told him like "You keep calling me that and I'm going to do it to prove you right." And you know, it really hurts to have your father call you that. You know, I don't know, it kinda mixes you up.

C: Is that what happens sometimes with some youth? They do it to prove their parents right?

G: I don't know. Well, I mostly don't do it cause I'm afraid, and cause just to prove them wrong. I'll do it to prove them wrong. I'll say, you know, "Okay, you go ahead and think it. I know I'm

F: Take me to a doctor, babe.

G: Yeah. "As long as I know I'm not, you can take me to a doctor." Cause, you know, you can't prove anything if I did. I told them. I was just screaming cause I came in about a half hour late and it was legit cause we had run out of gas about 10:30 and we finally got to a gas station, so he's accusing me of all this stuff and so I go "Okay, you take me to a doctor you're so sure. I'll call the doctor. I'll make an appointment. You can give me any-- " He was going to let me do it, too. He actually, but there were no appointments for the next two weeks.

He was actually going to take me. And I said, "I'm not afraid to go. I can prove it by that." I mean, I know what I've done and what I haven't done, so you know "You can take me to a doctor. I don't care." As long as I know, it's his bag.

C: F, do your parents like you?

F: Yeah, I'm sure they do. They like everything I do. Mnn, I guess so. I don't know, probably. I really don't know. I haven't asked them. Uh, do you like me? "No." (giggles) Dad, do you love me? No, I don't love you, you dirty little pig, you. No, I think they love me. I think that parents--

G: We make it hard for them to show it.

F: Yeah, I think parents really do care but, you know, they might get on my nerves.

G: We act pretty dumb--

F: Right, right, I told my mom Tuesday, this Tuesday when we were coming back from the dentist's

G: Orthodontist's

F: Oh, the orthodontist's, so what, they're all dentists. I told my mom. I go, "I can tell you I hate you. I can tell you you're sick. I can tell you that I'm gonna run away. I can tell you all sorts of things." I go, "If you think I mean everything I say, there's something wrong with you." Because I tell my mom, I say, "I hate you. I hate you." You know. I'm yelling and I come around and I make up with her and she goes, "Why'd you say it?" "Cause I had to." Yeah, I can't help it. I'll say anything when I'm mad. I cuss her out. I come back and I say, "Mom, I was mad, forgive me, I'm sorry, forget it, let's be friends again" and all this. She goes, "Why do you do it to me?" I go, "Mom, look it, I'm human, aren't I?" I've heard her cuss a whole lot of times at my dad. A lot of times. They've had little quarrels. And I go, "And you expect me not to cuss? Do you cuss? Hmm, that's what you think." I hurt her; I hurt her; she hurts me. She calls me a dirty little whore. That hurts.

G: That is the worse thing you can get a girl with. Like a guy. He can sit there and chop you to death, and you can sit there and, you know, blah, blah, blah,

you know, and that's the only thing a guy or a mother or anybody has got to put against their kid is call them that.

F: Especially a guy.

G: You know, say, well you're a slut, and there's no way you can sit there and say, "Okay, take me to a doctor" you know. Well, it really doesn't bug me that much. I'll slap them and I'll say, "Look, you believe what you want as long as I know" and the guys I've been with know. That's all that concerns me.

G: Right!

G: I'll go "You know. Go ahead. Tell everybody" cause that's what they're trying to do. They're trying to say that I did something with Charlie and I didn't. I mean, you know, Charlie of all people. (giggle) But, I go "Okay, you tell everybody" and he goes, "Good, then all these guys will want you for what they can get." And I go, "Okay, you let them take me out to get one thing. You see how far they can get. You see who gets their teeth knocked out first. Cause I get mad." It insults me.

C: When parents say this, they're-- what are they trying to do?

F: Trying to get you mad. Trying to hurt you.

C: Why do they want to hurt you?

G: Trying to scare us.

F: Trying to scare us into something that they don't want to happen. You know a lot of girls that I know-- I know one girl that got pregnant and, she couldn't help it because her parents kept saying "You're going to go get pregnant one of these days, you're gonna, you're gonna." She did. It wasn't her fault. She kept on thinking about it. She got-- some guy gave her acid, got her pregnant, the baby was--

G: All deformed?

F: All dehydrated.

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- C: Okay, What I'm asking now is what do you believe? You don't believe anything that is on there, the list of commandments your church teaches?
- F: I don't.
- G: I don't believe you have to go to church to prove you're religious.
- F: I don't believe that you go to church. I think it's a bunch of bohunky. I do. I mean Catholic. I'm not talking about any other kind of church. Because, what do you do in there? You sit. You sit there and you listen to some stupid priest stand up there and give his opinion of the life today.
- G: Yeah.
- F: All this stuff about you receive Jesus Christ in Holy Communion, that's a bunch of junk. Yes, you already, you've got Jesus Christ right here.
- G: I don't agree with you in a way. I believe in all this and I kinda through an understanding of my First Communion and Confirmation and everything, but I don't really believe you have to go to church to believe you're religious. You can be just as religious, I mean, I carry a Rosary with me everywhere I go, you know.
- C: So you'd say you're religious?
- G: Yeah. I believe in the commandments and I try to go by them. You know, but temptation-- Well, I've stolen, sure, but thou shalt not steal unless you're sure you can get away with it.
- F: I stole the car but I didn't get away with it. You only live once. Why not live it the way you want to, instead of some stupid person coming up and "Oh you did a bad, naughty, naughty."
- G: Guy! It really gets you. You sit there, oh, yeah, yeah, wow!
- C: Religion ties you down, huh? Religion spoils life--
- F: No! Not all religion. I like the religion you're in. How do you like that?

C: I like that pretty good.

G: Well, see, I'm living my life as I'm gonna live it and like my father says "You're a hippie at heart." I'll not conform. I won't do anything because everybody else does it. Like, I want to live. I've got one life to live. I don't know when the day-- I can die on the way home, so I'm gonna do and get everything I can. I'll do wild things. I've done stupid things just because it's fun. I don't care what anybody thinks, anybody says about me as long as I'm having fun. We walked into Bob's last night and I ordered baby food, and I've taken shop, you know, boy's shop in school. I took shop; I took movie crew and stage crew. I'll do anything because-- it's fun.

F: There's a challenge to it.

G: Right. Just about anything. That's the reason why I took marijuana cause it was a challenge. They said, "You're chicken. You won't do it."

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G: I live for Saturdays, Thursdays and Mondays.

F: I live for this church. I love this place.

G: You know, and it's really wild, but all my friends are out here, all my close friends. Everything. Cause I was, I had a chance, I was supposed to go to the beach today.

F: I was supposed to go to

G: I was supposed to go to the beach

F: I was supposed to go get a zipper today.

G: My cousin called and said, "Do you want to go to the Youth Center?" and I went.

In terms of an overall impression or a personal response to this interview experience, the following statements express the counselor's reaction after studying the taped interview.

These conversations with these young people have been a very

interesting, exciting, revealing and educational experience. Again and again in the conversation there is revealed evidences of an identity crisis which the youth themselves are going through.

One to one relationships seem to be most important. Informal conversations with one or two young people are most productive.

These conversations reveal the fact that these youth have goals. They are not hopelessly adrift or lost in a sea of confusion. They have personal, moral standards which are in a state of change, but at any rate they are not floundering aimlessly.

These conversations also seem to reveal the fact that many youth have a shallow, inadequate concept of religious faith and the church.

But at the same time, it must be said that these youth have great depth, wisdom, good sense and good taste which is mostly not seen or recognized by adults, especially their parents. (Of course the counselor needs to be aware of the fact that youth will put forth their best in this kind of setting.)

These youth, as well as all youth in a general way, are eager to talk and very appreciative of someone who will listen openly, that is, an accepting way rather than with judgement. These conversations have revealed the overriding desire on the part of youth to be accepted and loved, not only by friends and acquaintances and their peer group, but also by their parents and family.

The conversations would indicate a strong and very important generational gap between parents and their teenage sons and daughters.

It is not just a case of misunderstanding but rather a lack of understanding. Many parents, at least through the eyes of the youth, give little indication of any desire to communicate or understand.

Another impression received through this experience is that even though these youth and youth in general are short on experience and in many ways immature and naive, yet, they have an astonishing grasp of what is happening and how it is in the settings where their lives are.

One of the inspiring impressions that continually comes from listening and communicating with youth is the fact that they have a deep hunger for information and knowledge and new light. They are on a huge, wonderful quest of life and they have a tremendous desire to choose the best and, to the frustration of many adults who want to tell them what the best is, they will not take someone else's word for it. They want to decide for themselves.

II. WHAT THE ADULTS ARE SAYING AND DOING

The reaction and counter-reaction of the adults to the youth-orientated revolution is an integral and interesting part of the phenomenon. The adults, with their problem solving orientation, are eager and intent upon finding answers and "solving the problem."

Many adults enjoy playing the role of armchair philosopher in expounding on reasons and causes. Adults who have youth in the generational revolution might be more explicit in placing blame and perhaps defensively dodging any personal responsibility for themselves.

Parents with no children, or parents of children who have "turned out all right," are often the most vocal in condemning other parents. In the process their own egos are inflated because of their apparent success, even though the children they raised might be unloving, insensitive people bent on selfish and materialistic goals. Thus, the whole point of the revolution is missed.

More specifically, the reactions of adults seem to fall into these general categories:

1. Anger: "Things are deteriorating into chaos; the youth ought to be 'whipped into line'; we must be more firm and regain control."
2. False Desire to Help: "I wish I could do something, but I don't know what to do." Usually this means they don't want to get involved but they want to say they want to help.
3. Patronization or Overidentification: Sometimes the attitudes of adults include pity, a condescending air, or an inappropriate response of overidentifying in an attempt to be "one of them" and in the process retain a degree of fading youthfulness.
4. Relating As an Adult: This type of relationship calls for authenticity, honesty, understanding, firmness with compassion, and trust. This is a kind of "adult-guarantor" relationship.

One of the vivid surprises is that so many adults are threatened by youth, particularly a large group of youth. A majority of adults seem unable or incapable, for a variety of reasons, to relate effectively and adequately with youth.

The following section will describe briefly the general reactions of the adults to the generational revolution, give a sampling of the views prevalent within the religious community, and then discuss at length the various theories or hypotheses which are the current, popular explanations of "why" the generational revolution is happening.

General reactions to the generational revolution. One of the most popular conceptions of the generational revolution declares that this generation of youth is essentially no different from any other generation of youth in history and that since the problems and concerns are the same, so also the solutions are the same. All we need to do is make sure we apply them.

There is a quick tendency to simply blame one segment of society or the other for the difficulties involved in the problem. Many adults begin their simplistic tirade by saying, "The trouble with youth is . . ." While their youthful counterpart would say, "You can't trust anyone over twenty five."

The popular, unexamined perception often declares that the parents are to blame because they are permissive, inconsistent, hypocritical or maintain false values. Concerning the youth the popular opinion often declares that the young people are lazy, selfish, disrespectful, spoiled, unappreciative and simply did not have the proper training or upbringing. A third object of blame which the popular perception points to is the conditions of modern, urban life. In placing the responsibility here, the following things are listed as

causes: The enormous affluence which modern society enjoys and in which the youth seem to have everything; the vast and rapid change in technology and communication and social standards in which "everything is up for grabs; and there seems to be no security or permanence; and modern urban living in which youth are constantly faced with idleness.

Various views within the religious community. It is interesting to recognize the various approaches and concepts that are popular within the religious communities. On the one hand we have a great deal of appreciation and sympathy and respect that is expressed by some church leaders toward "the hippie movement" but there is also the contrasting and opposite view as well.

Robert McAfee Brown, Professor of Religion at Stanford University, in addressing the General Assembly of the United Presbyterian Church in May of 1967, compared the hippies of today to the Christians of the first century. He said, "They represent something a good deal closer to the early Christian movement than the churches." Explaining the hippies, according to his understanding, Brown said they are not concerned with politics, or with social structure, but "want to live and enjoy the world without regimentation, believe in love in its agape sense, and are against any structural form of life. They are concerned about human values."⁵

⁵Robert McAfee Brown, "From the Study Pen," First United Methodist Outlook (May 28, 1967), 3.

In contrast to this view other churchmen are saying things like this:

While there are many similarities between the hippies and the first century Christians, there are also a great deal of dissimilarities. Non-conformists that they were, let it be recognized that the motivation of the early Christians was personal redemption and not personal permissiveness. Theirs was a commitment of life to Christ and not to psychedelic drugs. Jesus of Nazareth was their hero and He challenged the Christian community to live in right relations with God, their fellowman and themselves. The followers of the Galilean may have been a "thorn in the flesh" to their society, but they were not given to filthy speech, unclean, personal habits and free love. The early Christians lived disciplined lives, a virtue which is not clearly evident among the hippies of today. The first Christians did not reject their society. They sought to transform it. They were caught up with a passion looking toward the establishment of the kingdom of God, and as they sought to bring it about they, themselves, lived lighted, and not blighted lives."⁶

Then, too, among the popular perception of the youth culture is the approach taken by most of the rigid conservatists who seem to have a great deal of hostility toward the hippies and what they say and do and stand for. One article exemplified this approach and declared:

Why glamorize the "hippies?" Rarely have such pains been taken to glamorize the repulsive and magnify the miniscule.

A kind of cloying wistfulness envelopes the hippies and fairly saturates the spate of stuff being published about them. The fact is that this disgraceful movement is composed of a tiny minority of younger people who would rather pass their days in a drug-induced euphoria than to accept their responsibilities as members of society.

⁶Kenneth Carlson, "From the Study Pen" First United Methodist Outlook (May 28, 1967)3.

Implicit in this "pretendo-profundo" that is being gushed about these social deviates is the assumption that their aberrations are somehow the fault of society not chargeable to any mental or moral deficiency in the hippies themselves. Society has "failed" them.

All this ignores the fact that our society, whatever its shortcomings, has yielded more good for more people than any other the world has ever known. And the logical question follows: Shall we all put on sack cloth and sprinkle ashes over our heads because a loony fringe chooses to turn their backs on that good society to garner some passing attention?⁷

The author of that statement, Mr. Ralph Bradford, went on to point out that since there were 13,287,439 youth in the 1960 census statistics between the ages of fifteen and twenty and that there are only 200,000 hippies of all kinds in our country, this means that they number only a trifle over 1 per cent of the total youth group. He continues his harsh attack by saying, "To call this 'the hippie generation' is a wicked canard upon the overwhelming majority of today's young people. A few thousand freakish specimens in that age group daub themselves with paint, don bizarre attire, congregate in unsavory warrens and speak a disjointed gibberish by way of communication. Okay, if that's what they want. But they are not a 'generation.' They are only a screwball 1 per cent of a generation."⁸

Mr. Bradford's style of thinking is an expression of an approach taken by a sizeable group of conservative people who apparently completely miss the proportions of the youth movement or the message

⁷Mr. Ralph Bradford, "Why Glamorize the Hippies?", Christian Economics (May 10, 1968) 3.

⁸Ibid., p. 4.

which the youth movement articulates.

The popular hypotheses on "Why". In an attempt to present a broader view of the various theories and hypotheses which are prevalent today, the following groups of theories are presented and they can be arranged naturally into three distinct kinds:

The Critical Hypotheses

The Permissiveness Hypothesis

The Non-responsibility Hypothesis

The Affluence Hypothesis

The Family-Pathology Hypothesis

The Sympathetic Hypotheses

The Two-Armed-Camps Hypothesis

The War-in-Vietnam Hypothesis

The Deterioration-in-the-Quality-of-Life Hypothesis

The Political-Hopelessness Hypothesis

The Civil-Rights Hypothesis

The Neutral Hypotheses

The Technology Hypothesis

The Media Hypothesis

The Reliance-on-Scientism Hypothesis

This list of theories was originally compiled by S. L. Halleck,⁹

⁹S. L. Halleck, "Hypotheses of Student Unrest" Phi Delta Kappan Magazine (September 1968), 2-9.

Professor of Psychiatry at the University of Wisconsin, and presented on March 4, 1968 before the twenty third National Conference on Higher Education sponsored by the American Association for Higher Education in Chicago, Illinois. His listing which he directed specifically to alienated and activist students is here adapted to apply to the youth involved in the generational revolution. We will take a brief look at the three types of hypotheses and then deal with each one individually.

The first group of hypotheses is the critical hypotheses. The theories in this category look for the factors which are believed to have created a moral weakness either in our youth or in our society. These views point to a lack of discipline, values and purpose and often declare that these deficiencies originate within a disturbed family, especially those families which have been affluent and liberal in their thinking such as adopting modern psychological notions concerning child rearing.

The second group of hypotheses is called the sympathetic hypotheses. This group of theories puts the youth in a favorable light. They view him as a victim of man-made circumstances and suggest that youth unrest is a logical and sensible attempt to change circumstances. The youth here is viewed either as a helpless victim of a world that he never created or else as a hero seeking to improve the world and cleanse it of pollution and evil.

The third group of hypotheses can be called the neutral hypotheses. According to these views the youth unrest is a result of impersonal forces. The causes behind the unrest are not to be found

in the actions or ideas or philosophies of other men but simply reside in changes in our highly complex society which call for new moods of psychological adaptation.

The permissiveness hypothesis. This is a favorite explanation of the unrest of the modern youth culture. It declares that there has been too much permissiveness in rearing children. This view declares that some parents have over-reacted in trying to avoid creating neurosis in their children and in the process have abdicated their responsibility to discipline and to teach their children. As a result of all of this, they have reared a generation of spoiled, selfish, greedy youth who are incapable of tolerating the slightest frustration without responding in an angry or infantile way.

This theory is mostly used to berate and deplore the behavior of youth but it also contains some truth. There seems to be a great deal of evidence that activists and alienated youth are members of well educated families, who are deeply committed to liberal ideas and doctrines. In this kind of home setting they have been given unusual freedom to criticize, debate, and question. In many cases these youth have attended schools which were dedicated to the idea of progressive education in which there was an attempt to maximize freedom and minimize discipline and frustration.

It is possible to argue that children raised in permissive homes will be better citizens and more well-adjusted adults than those raised in strict homes. Youth from permissive homes seem to have some

advantages and some disadvantages. For instance, they are more open to ideas, more involved in social issues and more flexible than other youth. On the other hand, it needs to be recognized that arbitrary regulations enrage them and even rational forms of discipline, such as the need to master basic concepts before moving on to more abstract ideas, bother them. These youth also react inappropriately when their demands are not immediately accepted. They have a tendency in such situations to protest violently, to give up and withdraw, or to wrap themselves in a cloak of despair. A great deal of their abrasiveness and some of their ineffectiveness can be explained by their uncompromising demands for immediate gratification. Their inability to tolerate frustration or delay must be, under most circumstances, considered a weakness or defect.

The non-responsibility hypothesis. It is a popular theory that our culture has been "psychologized" to the extent that the youth have become unwilling to assume responsibility for their own behavior. The expansion of the social and psychological sciences has confronted the public with elaborate, deterministic explanations of behavior. When a behavior is totally explained, there is a tendency for people to act as though they are no longer responsible for that behavior.

Behavior once considered bad is now considered merely sick. Sickness implies that one cannot help himself or that one is not responsible for his actions. The proponents of the non-responsibility hypothesis would argue that by expanding the sick role to include forms

of behavior that were once considered in terms of good or bad, the healing professions have helped to create a social climate in which more young people manage to avoid accountability for their actions. Youth growing up in such a society are tempted to behave in a pleasure-seeking, anti-social, and irresponsible manner. Many feel that this is exactly what restless youth are doing.

It must be recognized, however, that some activist and alienated youth are often impressively willing to hold themselves accountable for all their actions and this fact does not fit the theory. However, many youth do fit the theory and it is as if they say, "Because the world is so bad and because it has treated me so badly, I cannot be blamed for my actions. There is no point in holding me accountable for things which I cannot help doing anyway."

The affluent hypothesis. This theory talks about the hazards of growing up in an affluent society. Sometimes it is stated this way: Affluence which is unearned and which is accompanied by a tradition of service and commitment, creates a sense of restlessness, boredom, and meaninglessness in our youth. The child raised in an affluent society has difficulty finding useful goals. He does not learn to use work or creativity as a means of mastering some aspect of the world. According to this view he is therefore trapped in a never-ending search for new diversions, new freedoms which sooner or later begin to feel sterile and ungratifying.

There seems to be some truth to the idea that a person is less

likely to be troubled if he is distracted by some monumental task which dominates his life goals. We could point to a relatively poor society and find evidence that the very need for survival creates a structured and seemingly purposeful life. In contrast, in an affluent society, man has the time and freedom to contemplate the meaning of his existence. Many restless youth come from affluent homes and many have come to the conclusion that their lives are devoid of meaning. Sometimes it does seem that their provocative behavior is designed primarily to invent new struggles and even imaginary hardships which will free them from their lethargy and help them atone for their guilt over "having it so good."

When we examine this hypothesis we recognize that it is not always validated. Many of our most useful public servants have been products of wealthy homes. The affluent hypothesis has certain undertones of criticism directed toward parents of restless and alienated youth. At any rate, there must be another ingredient which sometimes influences youth from wealthy homes to serve the needs of mankind and become constructive citizens while working through the structures of society.

The family-pathology hypothesis. This explanation for youth unrest points to the disturbed family. According to this theory, activist and alienated youth behave as they do because they are responding to an unresolved conflict within the family unit. Sometimes it is said that such a student has been subjected to too much pressure

by his parents or is "acting out" a need which his parents have. Sometimes this theory points to a family structure in which the father is a weak and shadowy figure. This approach emphasizes the breakdown in authority of the paternal figure, the confusion of sexual roles in our society, and the break with tradition which such confusion produces. According to Halleck, sociological studies of students and their families do not support any family-pathology hypothesis, but rather that such studies suggest that activist students, at least, come from rather stable families.¹⁰

The two-armed-camps hypothesis. This theory points to the two large political giants of the world which compete with each other ideologically, politically and sometimes militarily. As the youth comes to view objectively the implications of the competition between communism and democracy as a never-ending phenomenon, he also begins to question the social value of his educational efforts even if he maintains enthusiasm for academic work through the undergraduate years, by the time the student reaches graduate school he increasingly asks himself whether the competitive search for knowledge is worth it. At this point he begins to view our competition with the communist world as a form of mass paranoia, and he views the universe as an agent of a government which contributes toward the perpetuation of the paranoid system. In many instances he reacts by protests or withdrawal.

¹⁰Ibid.

The war-in-Vietnam hypothesis. While recognizing that the history of the modern youth revolution is older than the war in Vietnam, it must also be admitted that in the past few years this conflict has been the major factor influencing at least the behavior of students. This war is especially unpopular on our campuses. Many of the students there see it as a misguided effort. Some of them see it as completely immoral. Much of the restless behavior of students can be directly related to their efforts to do something to stop the war and sometimes they are totally frustrated when they feel powerless to stop it.

Among the students, the draft and the inequities engendered by the student deferment status also contribute to unrest. One of the issues is fear. The average male student fears that he will fail in school, will be drafted, and will run the risk of being killed in the conflict he might not consider vital to our interests. The second issue is guilt. Many students know that they are spared from military service because they are richer and smarter than someone else. Such a student may believe that war is immoral, but he also knows that his privileged status is immoral. When he accepts the student deferment he suffers guilt. Sometimes it is argued that much of the activism on our campuses is simply a means of atoneing for that guilt or perhaps at least passing it on to someone else toward whom the demonstrations are directed.

The deterioration-in-the-quality-of-life hypothesis. This theory points to a general deterioration in the quality of American

life. Overpopulation results in crowds, in traffic jams, in depersonalization, in businesses run on the basis of man's production and less personal care or service or individual attention. This deterioration is seen to be making people feel increasingly faceless and insignificant. Students on large campuses have been among the first to sense this painful anonymity associated with bigness. They find it difficult to develop a sense of identification or loyalty towards the university that they perceive as monolithic and impersonal.

Then, too, the deterioration theory points to the increasing destruction of nature. Our cities seem to grow with no respect for open country. Beauty and wilderness are easy prey for the builder and contractor. Clean air and clear streams are almost a thing of the past. This theory holds up a bleak picture in which beauty fades and pollution gains ascendancy in the march towards desperation.

The deterioration hypothesis explains the unrest among the youth culture as a massive reaction to the destruction of the world and the depersonalization or dehumanization of individuals.

The political-hopelessness hypothesis. In the minds of many individuals our mass society is unmoveable. This bleak prospect of future changes views our society as being so complex, our systems of checks and balances so intricate and our interplay of pressure groups so self-equalizing that really effective change is no longer possible. An increasing number of radical youth particularly among the student population are convinced that the forces of government, industry and

education are totally independent and allied to one another for the purpose of warding off many reasonable attempts to change the society. They believe that a system of life has developed in our country which simply absorbs legal efforts to change our society and thereby preserves the status quo. Sometimes even the protests are institutionalized in a way that preserves the status quo. It is a very interesting fact that hippies and protesters have not only been institutionalized as part of our folklore and humor, but have also been exploited by the advertising industry, an institution which they initially intended to destroy.

The civil-rights hypothesis. This theory points up the fact that the civil rights movement increased youths' awareness of an historical injustice which tarnished or destroyed his pride for his country. The civil rights movement also served as a training ground for future radicals. Protesting youth throughout the country have developed an amazing empathy and identification with negroes. Their commitment to the negro cause has taught them the psychological meaning of oppression and has encouraged them to seek out and to attack sources of oppression wherever they find them.

The technology hypothesis. Modern America is characterized by massive and continuous growth in technology. The rate at which technology changes our lives is itself increasing. No one can predict what life will be like in twenty years, ten years, or even five years.

Today's work skills, today's knowledge, and today's values may be totally irrelevant in tomorrow's world. Some youth come to perceive that the values of the past will be totally inappropriate for the world in which they will be adults. In addition to this, youth often feel perilous to anticipate or to direct the future.

With everything changing at such a terrific speed, the most popular principle of life is to play it cool and live in the present. There are advantages and disadvantages of living in the present. One is more flexible and at least superficially more comfortable. Also this style of living declares that it is not necessary to delay gratification and no one needs to torture himself by the mistakes of the past or delude himself with unrealistic hopes for the future. On the other hand, the disadvantages of living in the present are just as real even though more subtle. To live in the present one must narrow his commitments. He is required to travel lightly and be ready for anything. More intimate relationships are unlikely, since they cannot be sustained by reference to past experiences or to promises for the future. Passion and romantic longing must be avoided because they may breed pain or impair one's flexibility. In brief, life in the present is a selfish life which is incompatible with the growth of that intimacy and passion which man has always found to be essential to a fulfilled life.

When a youth believes that the only certainty in life is change and uncertainty, he adapts to this belief by "doing his own thing" and behaves as though he is responsible only to himself.

The media hypothesis. There are many ways in which the mass media effects people. For instance, the way television publicizes the activities of protesters and hippies and thus perhaps exaggerates their importance effects both the hippies and those who receive the publicized message. It is conceivable that television is thus creating "a climate of expectation" in which youth are suddenly seduced into dissenting roles which may not represent their actual interests.

Also, we must recognize that television commercials, radio advertisements, and most modern music are directed toward the youth market. All of this must surely heighten the self-consciousness of youth. They are made more aware of their potentialities and in the process sometimes develop an exaggerated sense of their own power.

Marshall McLuhan¹¹ sees television and other forms of mass media as having a tremendous impact upon the lives of those who use it. He says that the medium is the message. He believes that electronic media are bringing us all closer together in a more truly communal and shared society than ever before, and that our youth have grown up with this new media and are ready for society. The older generation who are committed to sustain the institutions of the past are not really for it. The media hypothesis would claim that a great deal of the youthful rebellion can be seen as an effort to make the older generation see

¹¹Marshall McLuhan, Understanding Media (New York: McGraw-Hill, 1964).

that the world has changed and that many of the values of the past do not apply to the present.

Halleck has his own theory of the effect of media upon the youth culture. He talks about the modern mass media prematurely confronting youth with the harsh truths and realities of life. He says,

Until recently it was possible for young people to begin to experience the world as adults know it, only after they had reached adolescence. Most of the time the adolescent absorbed this new knowledge gradually and painlessly. . . .Today it is different. . . . Even before adolescence, television acquaints youth with the cynical facts of life at a time when such truths may be indigestible. . . .Beliefs which were once casually accepted are vigorously scrutinized. The belief that there is equality for all Americans can hardly be sustained when one has a front row seat from which he can observe the negro's unsuccessful struggle to maintain a decent life in this country. Blind faith in the voracity of national leaders is quickly lost when one can watch the proceedings of an organization such as the United Nations in his own living room. I have no doubt that diplomats have always lied to one another, but what is new about this world is that children can now watch them lie in living color."¹²

The reliance-on-scientism hypothesis. This theory states the fact that today's young people have grown up in a world which has not been dominated by religious faith but which instead has sought answers to the questions of life in science. Many individuals today believe that science can provide the answers to life. In psychology, for example, hostility is not seen as an innate quality of man but rather as a response to frustration. The teachings of the social psychologist that aggression is a learned phenomenon have gained

¹²Halleck, op. cit.

prominence over Freud's ominous warnings that aggression is innate.

In other areas of science as well this theory would point to a hope and confidence that truth can be found through scientific achievement and that a joyful and guiltless world can be perfected by applying the truth that science reveals.

In conclusion, it must be said that all of these hypotheses have some truth in them and that none of these hypotheses are adequate to explain the highly complex phenomenon which we are studying. Perhaps the neutral hypotheses are the most intriguing and the most valid explanations for the unrest of the young generation. Even if they are the most valid explanations, they are also the most difficult to work with hopefully and optimistically. There is a brutal question which promises to be with us for a long time, namely, do we control technology, science and the media or does it control us?

III. SUMMARY AND CONCLUSION

In observing what the youth and adults are saying and doing, one quickly recognizes the wide variety of responses and reactions. Through their various modes of expression,-- music, dress, underground publications, life styles, etc., the youth are emphatically declaring their disenchantment with the established social structures. Much of what is declared by the youth is very creative and often reveals a surprisingly profound understanding of some basic moral principles. Thus, much of the intentions and efforts of the youth are positive and

promising in terms of improving societal patterns and structures. These are in sharp contrast with other youth elements and movements, which, saturated with hopelessness and despair, have intentions merely of destruction.

A similar, wide variety of reactions is also seen among the adults in their response to the generational revolution, and, more specifically, to the youth and what they are saying and doing. The adult reaction may be all the way from deep and fierce anger to an almost blind idolization and patronization. A common reaction by adults is to explain "why" by choosing one or more favorite theories or hypotheses.

All of these observational experiences as to what the youth and adults were saying and doing led the authors of this dissertation to exploration and research in library studies, which findings are reported in the following chapter.

CHAPTER IV.

FINDINGS EMERGING FROM LIBRARY STUDIES OF VARIOUS PSYCHOSOCIAL INTERPRETATIONS OF THE YOUTH PHENOMENON

The idealistic goal of being with and for persons involved in the generational revolution was soon seen to require far more than simply being in the presence of such persons. Further, the findings emerging from the observational studies failed to fit neatly into any of the popular, unexamined, and often vague perceptions of youth which prevailed throughout the observational process. Thus, the need to get behind the observed outward postures of individuals and groups to the basic motivations initiating them became increasingly evident. This recognized need resulted in an involvement in another area research, that area having to do with various indepth psychosocial interpretations of the youth phenomenon given, and being given, by certain persons generally recognized as specialists in this field of study.

Introductory Observations About the Library Studies.

On becoming involved in library studies,¹ the experimenters

¹The term "library studies," as used here, refers to the study of all reading materials to which the experimenters turned, including daily press releases, articles from periodicals, various unpublished papers and reports, and the books and research papers by specialists in various fields of study related to this dissertation.

discovered that their research fell into three different categories. The first had to do with the particular phenomenon under observation on Sunset Strip. The second had to do with the more universal aspect of the youth phenomenon which was manifesting itself in nearly all larger urban areas. The third category, while interested in some of the more spectacular, contemporary postures which youth were taking, was more concerned with arriving at an understanding of the many psychosocial factors that went into the making of a youth and which were the underlying determining forces which defined that particular time of life in the developmental sequence through which youth were moving.

In reference to the first two categories, the experimenters found it difficult to determine where the findings from the observational studies ended and those from the library studies began. This was especially true in reference to their findings about Sunset Strip. Therefore, what is presented here as a statement of preliminary findings from library studies might be understood as a blend of findings coming from the overlap of observation and reading. Further, what is presented has to do exclusively with the Sunset Strip situation and is limited to an analysis of the subcultures which were discovered there.

Findings About Sunset Strip From Library Studies.

Obviously, from all that has been said to this point about the generation gap and the generational revolution, two rudimentary

subcultures existed on Sunset Strip, that of the adults and that of the youth. Though the main concern of this study is youth, a brief review of the findings on the adult subculture must be presented because it was that subculture with which the youth were in such sharp tension.

The adult subculture. The adult subculture was found to include the following categories of persons:

1. The local residents. Except for the mile or more of clubs, restaurants, theatres, shops, etc., that line Sunset Boulevard proper and comprise what is called "Sunset Strip," the area is largely residential. Streets immediately adjacent to Sunset Boulevard and intersecting it through that section are lined with single family dwellings and apartment houses. On the Strip itself, there are several high rise hotels and apartment houses. Local residents were incensed over the inaccessibility of their homes on weekend nights due to the extreme press of traffic in the Strip area. They often lost an hour or more moving a few blocks in the traffic jam. This inconvenience coupled with an understandable distaste for some of the youth elements that were flooding the area and, the growing threat of violence inherent in the "riots" caused these residents to put pressure on the County Board of Supervisors and the law enforcing agencies to resolve the traffic problem and get rid of the threatening invasion.

2. The adult businessmen and realtors. An excerpt from an

unpublished report by John Hamilton² can best describe this particular adult subculture.

The Sunset Strip is owned and run by adult businessmen and realtors. They have always determined who and what will be in the area. They sponsored and created the youth clubs in an attempt to gain business in the area. Much to their disappointment the youth did not bring business to certain types of operations.

The Sunset Strip has traditionally been a place for adult entertainment, an area of fancy restaurants and night clubs. It was (and is) a place for those who have money-- for those who dress in the best of taste, who belong to the "right circles," and who generally wanted the best of everything.

Thus, we have such businesses as the Playboy Club, Scandia's Restaurant, etc. For some people, these places represent a way of life. Others go simply to enjoy themselves for the evening, or to show off.³

Obviously, this adult subculture was hypersensitive to the complaints of people threatening to move out of the area because of the inconveniences they were suffering, as well as the complaints of adults who were missing dinner reservations because of the traffic jam. Thus, this segment of the adult culture, too, brought extreme pressure to bear on city and county officials to do something to clear out the area of its unwanted users.

3. Proprietors of youth establishments. Two distinct types of youth establishments existed on Sunset Strip. The kind which had been

²John Hamilton was a Los Angeles youth employed by the Goals Project to probe the human needs of youth in the Sunset Strip area which could be fed into a master plan which the City Planning Commission was developing for all of Los Angeles.

³An unpublished report by John Hamilton.

originally established for the purpose of attracting youth usually had a cover charge for entry in addition to a rather sizeable charge for soft drinks which were served inside. For the most part, these establishments appealed only to the more affluent youth who poured into Sunset Strip on the weekends. At the time that the study was made, these particular establishments seemed to be getting along without much difficulty, and the proprietors appeared to be more or less neutral in the conflict between the youth and the law enforcing agencies which developed. Their primary concern was to have a full house, and the presence or absence of the "long hairs" out on the street made no difference to them.

However, adult proprietors of some of the free entry, non-professional entertainment coffee houses were primary forces in the organizing of youth against the alleged harassment and brutality of police. Al Mitchell of the "Fifth Estate," and Mike Raven of the "Omnibus" were key adult personalities around whom the youth rallied.⁴

Perhaps one other subdivision of adult proprietors of youth establishments should be mentioned, and that was the one consisting of the more or less passive adults who just happened to be where the action developed. Most of them appeared to be totally indifferent to any issues and were simply reaping what harvest they could from the

⁴The experimenters became very well acquainted with Mr. Mitchell and often used him as a "resource person" to aid in the interpretation of what was happening on Sunset Strip to various guests and groups who were sometimes with them. Mitchell was also an outspoken member of the Study Committee organized by the Collegium in December, 1966.

crowd. Others, such as "Mom" and "Pop" in the "Strip Comber" sometimes exuded a sense of being exploited by their position and having been taken over by a motorcycle cult that hangs out there.⁵

4. News reporters. At the height of the disturbance on Sunset Strip, news reporters flooded in from all sections of the country. In the early weeks of the Ministry of Presence the experimenters were constantly approached by representatives of all kinds of publications and TV and radio media for statements, evaluations, etc. And, as so often seems to be the case, the interest of newsmen centered primarily in the trouble and the alleged violence identified with the situation. One of the things which appalled some of the ministerial observers on the Strip in November was the "restaging" of certain alleged incidents, oftentimes with embellishment, for the benefit of TV camera crews. On one occasion, one of the experimenters was intercepted by a frantic looking adult who identified himself as a feature writer for a periodical back East. He revealed that his editor had sent him out here to interview the violent leaders of the "Sunset Strip riots." He confessed that he had been there a week or more searching for these people, and had been unable to find them. He, therefore, was

⁵From an unpublished report by the Rev. Jay Lintner of the Protestant Community Services, Los Angeles Council of Churches. The "Strip Comber" was Lintner's area of operation in the Ministry of Presence. He, alone, of all the ministers ran into any hostility from the youth. However, he was in contact there with the only violent segment of youth that was present on the Strip, the motorcycle gangs. That particular segment will be referred to later when the youth subcultures are described.

soliciting help to find his way into that underground organization, wherever it was. Obviously, the experimenter could be of no help. Suffice it to say, the power represented in this subculture of newsmen was an important factor with which the youth had to contend.

5. Politicians and law enforcement officers. Probably the most sensitized of all of the adult subcultures was that of the politicians. Further, they had at their disposal the official power in the persons of law enforcement officers to exercise their decisions. When the cries of the disturbed adults in the foregoing subcultures became loud enough, the officials moved with dispatch. Law enforcing officers were ordered into the area with instructions to enforce the curfew law to the letter (and beyond, in the sense that ID's were checked inside the various business establishments, as well as on the street), and to enforce any other kinds of regulations that might discourage youth from coming to the area. The experimenters personally talked with a number of youth who stated they had been arrested for jaywalking when they stepped momentarily off a curb, or had been cited for the same offense on being caught in an intersection when a traffic light changed. On November 17, when the police and sheriff's department formed a cordon on the street and herded hundreds of youth into it and out of the end where ID cards were checked and other searches made, a real solidification of the youth seemed to take place. They were incensed not only by the procedure, but by the result, which was, according to their widely expressed point of view, that the "short hairs" were ordered to go home and the "long hairs" were herded into

county jail buses and hauled away. This particular subculture of adults represented on Sunset Strip was held in abhorrence by most of the youth with whom the experimenters later worked.

6. The adult tourists. Adding to the confusion and the congestion every weekend were the thousands of adults who flooded into the area along with the youth to line the street with cars packed bumper to bumper for the purpose of "viewing the kooks." These adults personified the ambivalence felt throughout the adult community for youth. They were both attracted to them, and repelled by them. For the most part, only their repulsion was voiced, and this added to the pressures felt by the politicians and the law enforcement agencies who were responsible for the general welfare.

The youth subculture. The youth subculture was also composed of a large number of subdivisions, which through personal contact and interpretive reading, the interpreters came to identify. Among these were:

1. The hippies. This is a rather vague term in popular usage, but as used here it refers to the committed, philosophic "dropouters," the "tuned in" and "turned on" youth who were embracing a way of life that was shaking the "establishment" to its roots. The genuine hippie⁶

⁶One of the best reviews and evaluations of the hippie movement, which according to Allen J. Moore (see end of this footnote) reached its crest in 1966-67, can be found in four essays published in Religion and Life, XXXVII: 4 (Winter 1968), 498-539. These essays, under the

saw little hope in correcting any of the ills of the "uptight" establishment, and as a result was not involved in many of the protest marches or other demonstrations.⁷ The committed philosophic hippies represented only a small segment of the total scene, but they wielded a tremendous influence over the thinking and behavior of other youth. Also to be noted is the fact that the hippies themselves broke down into various subgroups. Examples of those are:

2. The Diggers. The Diggers are the organizing, evangelizing, service group within the hippie subculture. Hundreds of Diggers had migrated to Los Angeles from San Francisco and New York when the youth influx on Sunset Strip began. They were here gathering food, providing shelter, instructing runaways how to "live on the street," and, most importantly in the minds of some of them, working with initiates in the drug culture to prepare them for their "trips" on LSD, or the most effective techniques for smoking marijuana. The Diggers with whom the experimenters had contact were committed and ingratiating people. Their persuasive "gospel of LSD" backed by their personal testimonies of what it had done for them gave the experimenters a whole new insight

general heading of "The Hippies-- 1968" are:

Carl Bangs, "The Hippies: Some Historical Perspectives," pp. 498-509.

Allen J. Moore, "The Revolt Against Affluence," pp. 509-519.

Paul R. Woudenberg, "The Egoism of Flower Power," 519-526.

Robert E. Cushman, "The Hippies in Theological Perspective," 526-539.

(The above judgement by Moore was made in his essay, p. 509.)

⁷A typical example of this disattachment can be seen in the statement on "Beatniks" on page 126.

into the kinds of pressures youth encounter when they are confronted with a need for deciding for or against the use of drugs.

3. The Oracles, and other "tribe" members. The hippies living in communes thought of themselves as tribes and often took names to describe their particular emphases. The Oracles, for instance, had a strong, Eastern flavor and were among the most completely "dropped out" subgroups. All of the subgroups appeared and disappeared at will. Also, there was a constant shifting between tribes of various individuals who became restless and wanted to shift their relationships and locale.

4. The Provos. The Provos were a hippie group who took their name from a Dutch subculture, and who, along with their Dutch antecedents, were committed to the proposition of confusing the "squares." They were adept at the business of giving absurd answers and making a mockery of most "researchers." On one occasion, the interpreters witnessed a team of researchers from the University of Southern California nearly thrown into a state of panic by some taped interviews they had had with a group of Provos. As the interviewers went running from the scene with their tape recorders clutched under their coats, the interviewees nearly collapsed with laughter.

5. The "acid users" and the non-users. Running through the hippie culture is the ever present use of drugs, primarily, LSD and marijuana, or "pot." Not all hippies use them, but all hippies are touched by their use because they play such a prominent role in the development of the emerging philosophy. The experimenters were in

communication with all levels of drug users-- those who were deciding whether to use them or not, those who were using them, and those who had used them and who claimed they had found such a satisfactory release from their "hangups" that no further use was needed. Only in rare instances did the experimenters find anyone expressing regret over the use of drugs. However, they found a unified and outspoken opposition on the part of all youth against the use of so-called hard drugs, such as heroin. Hoyt Axton's song which was popular at the time expressed the general feeling at this point. After extolling "mind-expanding" values of "pot" in the verse, the chorus came on hard with "But goddam the pusher," referring to persons who were out to get youth hooked on the addictive drugs.⁸

6. The pseudo or "plastic hippies." The plastic hippies were the "hangers on" who saw in the "hang loose" ethic an opportunity for various kinds of far out experiences, sexual and otherwise, and who identified with the movement more for the purpose of this kind of uninhibited self indulgence than from any deep commitment to its philosophy. The true hippie claimed he indulged in "free love" in order to give something to the other person. But it was evident from some of the passing comments from certain plastic hippies with whom

⁸Since the original contact with the youth culture on Sunset Strip, medical studies have indicated almost conclusively that there is serious chromosone damage in the use of LSD. The youth seem to have responded to the implications of these findings, and the free and open advocacy of the use of LSD has disappeared. However, this is not the case with marijuana, and it probably will not be until there is sufficient medical research to document lasting harm in its use.

the experimenters talked that not all sexual feelings were that altruistic. For all the surface talk, there was still a significant portion of oldfashioned lechery in the "brave new world" of Sunset Strip.

7. Remnants of the 1950 "Beatniks." On the surface these Beatnik youth look like hippies. But in contrast to the hippies who were embracing life, a strong, anti-life negativism was present in these Beatnik remnants. This remnant constituted a large portion of the long haired demonstrators who were active on the Strip, for the Beatniks were still interested in offending the establishment in any way possible. The true hippie could not care less. One night after a particularly rowdy demonstration on the Strip, one of the experimenters stopped in at a nearby coffee house to spend the rest of the evening. He was greeted by a very friendly youth who invited him to sit down. After an exchange of greetings, the experimenter asked, "Well, what did you think of the rally?" The hippie, with an unperturbed smile, replied in all sincerity, "What rally?"

8. Segments of the motorcycle gangs. There were places on Sunset Strip that were not "peaceful." The Rev. Jay Lintner was man-handled by a Hell's Angel at the "Strip Comber." "Big Stan," a bearded character running with the motorcycle gangs and well known on the Strip, terrorized an observing female youth who was along with one of the ministers on February 25, 1967. These "toughs" were always a threat. However, the Diggers were working hard to convert them to an attitude of peace.

9. The runaways. These youth, many of whom were underage, were fearful and in trouble at home or at school. They were seeking an escape. The hippies were their refuge, the Diggers, their ministers of salvation. Underage youth, especially girls, created real problems in police relations for the experimenters, and other ministers who were engaged in the Ministry of Presence.

10. The weekend tourists. Each weekend thousands of youth from all over Southern California would converge on Sunset Strip. Many of these were establishment youth who were as repelled by the long hairs as were the adult tourists. However, this was "where the action is," and so they poured in. It was the place to see and be seen, to make contact, to "live." Much of the pressure put on by the adult community to "clean out the area" built up because these thousands of "innocents" poured in and clogged the streets. These weekend tourists, too, could be broken into various sub-subcultures. Three of the main ones being:

a. Those youth who were understanding and sympathetic to the "hippie philosophy" and who gave verbal assent to its causes, but who did not identify openly either in dress or in action. The experimenters conversed with dozens of youth like this, many of whom were college students.

b. Those youth who just did not know what it was all about. They were as "out of it" in understanding as were the adults. They stood on the "other side of the generation gap," along with the oldsters. These youth were there in large numbers, but it was difficult to talk with them because they stayed in their cars for the most

part, like patrons riding in an observation vehicle at a zoo.

c. Also, there were those youth who used Sunset Strip as a place and as an occasion to "dress up" and celebrate. These were the affluent youth who donned the bright, extreme, mod clothes and danced the night away at the "Galaxy," the "Whisky-a-go-go," the "Sea Witch," etc. They helped to pack the area and pay the way of the many bands and ensembles whose music often flooded out through the doors onto the sidewalks and street. Most of them were repelled by any close contact with the courseness of the hippies and certain other long hairs, but were willing to accept them impersonally as a part of the whole scene.

11. The teeny boppers. The teeny boppers were the younger teenage youth, often only thirteen or fourteen years of age, who were fascinated by the whole phenomenon and who were trying to find their way in. They were fair prey for all the other subcultures. They were the immature adventurers looking for a kick of some kind often to the complete ignorance or feared objection of their parents. The early hours prior to the curfew were theirs to swing. They constituted a real concern for anyone having an interest in the youth on Sunset Strip.

These, partly at least, were the subcultures discovered and identified on Sunset Strip, both from observation and the library studies. Interest in these findings motivated further library study. That further study had much to do with the development of the continuing ministry to youth on Sunset Strip which is described and evaluated in Chapter VI.

Findings on the Psychosocial Developmental Process of Youth from the Library Studies of Erikson.

The foregoing descriptions and reviews of findings indicate that the experimenters were, indeed, involved in a turbulent societal phenomenon in which the age of the persons involved was a chief factor. Further, those findings indicated that the dynamic for that phenomenon was centered in that age group identified in the generational scheme of things as youth. Except for the "teeny boppers" mentioned above as one of the youth subcultures encountered on the Strip, the experimenters found themselves largely in contact with youth who were nearing the end of the adolescence process and entering into that time of life now being referred to as young adulthood.

To this point, most of the findings which have been reported have had to do with describing and explaining the various and particular social-political factors which were a part of the Sunset Strip phenomenon. These descriptions and explanations are important factors in an overall understanding because persons are conditioned significantly by the cultural context of their lives. But, as Allen J. Moore says, coming of age is not only a cultural happening, it is also a psychosocial process.⁹ This is to say that a person comes of age through a genetic-psychological process evolving in a particular cultural setting that helps to define and influence the way

⁹Allen J. Moore, The Young Adult Generation (Nashville: Abingdon Press, 1969), p. 1.

in which persons are to become adults.¹⁰

The purpose of this section will be to describe the psychosocial process by which one reaches the developmental stage and period of life history referred to as youth. Erik H. Erikson's¹¹ analysis of this psychosocial process as a developmental sequence based on an epigenetic principal¹² will serve as the basis for this presentation, with findings from other writers being added for purposes of illustration and clarification.

Erikson states that "man's existence becomes and remains continuous in time and organized in form"¹³ through three indispensable and ceaseless processes. The first of these is the biological process by which an organism comes to be a hierarchic organization of organ systems living out its life cycle. The second is the social process by which organisms come to be organized in groups which are geographically, historically, and culturally defined. And the third is the ego process which is the organizational principle by which the individual maintains himself as a coherent personality with a sameness and continuity both in his self-experience and his actuality for others.¹⁴

¹⁰Ibid.

¹¹The two primary sources for this study are Erik H. Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959), p. 52 and Identity, Youth and Crisis (New York: Norton, 1968).

¹²Erikson, Identity, Youth and Crisis, p. 92.

¹³Ibid., p. 73. ¹⁴Ibid.

Erikson notes that these processes have been studied by different disciplines, each concentrating more or less exclusively on the biological, social, or psychological elements. But what is needed, he says, is the recognition "that the 'physiology' of living, i.e., the unbroken interaction of all parts, is governed by a relativity which makes each process dependent on the other. This means that any changes observed in one will cause and, again, be influenced by changes in the other."¹⁵ Erikson goes on to show how each of these processes has its own warning signals, such as pain, anxiety, and panic when a person is threatened by organic disfunction, impairment of ego mastery, or loss of group identity. And each signal, whatever disrupted process it originates in, announces a threat to all.

Essentially, these inter-related processes by which growth is experienced proceed on the basis of an "epigenetic principle which is derived from the growth of organisms in utero."¹⁶ According to Erikson, this principle holds that everything that grows has a ground plan, "and that out of this ground plan the parts arise, each part having its time of special descendency, until all parts have arisen to form a functioning whole."¹⁷ This ground plan includes the pre-natal physiological development of the organism and the orderly maturing of that organism through a predetermined growth process in

¹⁵Ibid.

¹⁶Erikson, Identity and the Life Cycle, p. 52.

¹⁷Erikson, Identity Youth and Crisis, p. 92.

childhood and youth which resolved in ever increasing locomotor, sensory, muscular, and mental capacities.¹⁸ But even more importantly, this ground plan also means that the human infant is born preadapted to an "average expectable environment," and has a "readiness to grow by epigenetic steps through psychosocial crises,"¹⁹ as well as biological ones. Erikson notes that the healthy child, given a reasonable amount of proper guidance, can be trusted to obey these inner laws of development, "laws which create a succession of potentialities for significant interaction with those persons who tend to respond to him and those institutions are ready for him."²⁰ Further, he says, "personality . . . can be said to develop according to steps predetermined in the human organism's readiness to be driven forward, to be aware of, and to interact with a widening radius of significant individuals and institutions."²¹

To aid in the presentation of the steps or stages involved in the development of the personality, Erikson employs epigenetic

¹⁸Ibid., p. 93.

¹⁹Ibid., p. 16. The word "crisis" in its singular and plural form is used frequently by Erikson and needs to be understood according to the meaning he gives it. The word as used by him does not connote an impending catastrophe. Rather, it is a term "designating a necessary turning point, a crucial moment, when development must move one way or another, marshalling resources of growth, recovery, and further differentiation. This proves applicable to many situations; a crisis in individual development or in the emergence of a new elite, in the therapy of an individual or in the tensions of rapid historical change."

²⁰Ibid., p. 93. ²¹Ibid.

diagrams.²² These diagrams identify and show the interrelationships of eight developmental crises which confront man in his ceaseless threefold process of existence by which he remains continuous in time and organized in form.

Before listing the eight crises, three important observations should be made. The first is that each crisis is related to a particular time in the developmental sequence. This, of course, is a further expression of the epigenetic principle by which the human organism's predetermined readiness to be driven forward also pre-determines the kind of interaction which is called for by significant individuals and institutions.

The second observation is that all eight of these crises are systematically related to all others, and that they all depend on the adequate resolution in the proper sequence of the crises which precede them. This observation is of particular significance to the discussion on the crisis which is identified with the youth which follows shortly.

Finally, the third observation is that each crisis exists in some form before its own decisive and critical time normally arrives in the sequence, and it also continues to exist in some form after its rise to ascendancy and partial resolution. Allen J. Moore's expanding spiral model of the life cycle can be helpful here. He suggests that one should envision a spiral which is small at its base and which con-

²²These diagrams appear in Identity and the Life Cycle, pp. 54, 120, 166. The reader should also note the revisions made in the second diagram cited that appears in Erikson, Identity, Youth and Crisis, p. 94.

tinues to expand with each circle upward. The base of the spiral represents infancy, and the top mature age. The expanding spirals represent an ever growing range of social experiences, cultural influences, and the need for integrating all the factors that make up the field of one's existence for life system. Present in the spiral and running up through the core from the base to the top are the eight life crises. At the appointed time, according to the ground plan in the epigenetic principle, various of these crises expand and become the absorbing concern of the developing personality. Ideally, each of these will be resolved in its proper time so that the whole energy of the developing person can be given to the resolving of the following crisis whose inescapable emergence is already scheduled.²³

Against this background, the eight life cycle crises can be listed along with the particular periods of life history during which they are in ascendancy. The crises are: trust versus mistrust (infancy), autonomy versus shame and doubt (childhood), initiative versus guilt (play age), industry versus inferiority (school age), identity versus identity confusion (adolescence), intimacy versus isolation (young adult), generativity versus self-absorption (adulthood), and integrity versus disgusted despair (mature age).²⁴

The particular age category with which the experimenters were concerned, namely, youth, can be seen to be involved in two of the

²³Moore, The Young Adult Generation, p. 107.

²⁴Erikson, Identity Youth and Crisis, pp. 91-141.

listed crises having to do with both adolescence and young adulthood. Many youth with whom they had contact seemed to have both crises raging simultaneously. In another large segment of youth, the inner turmoil appeared to be of such a magnitude that the experimenters could only conclude that all five of the preceding crises had been largely unresolved, and that this non-supportive past coupled with a threatening future had rendered those youth dangerously incapable of coping with the crises of the present. More will be said about this later, but first a further clarification of the two main crises which are in ascendancy during the youth period is needed.

Identity versus identity confusion. Many new forces come into play as the adolescence process gets underway and the youth period emerges. They are: (1) physical strength with all its related aggressive drive; (2) new powers of comprehension and cognition with their related tendency toward idealistic commitment; and (3) new genital capabilities and desires with all of their related drivenness accompanied by intrinsic frustration.²⁵ These emerging forces play havoc with all of the sameness and continuity of identity which had been relied on earlier. Individuals involved in this process of rapid change soon discover that their childhood identifications are no longer adequate. When this happens, the youth find themselves struggling with identity confusion. To keep themselves held together

²⁵Ibid., p. 242.

they sometimes overidentify with other identities outside themselves, such as heroes, or with accepted images of cliques and gangs, to an extent that they may temporarily lose their individuality. Yet as Erikson indicates, this is sometimes a necessary defense on the part of youth against a total identity diffusion.

The task of the ego during this period is one of synthesis and integration which has to do with relating the physiological revolution with all of its emerging forces, needs, and potentialities, with the sum of childhood identifications by which the individual had been living. While this is going on, youth are "sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others as compared with what they feel they are and with questions with how to connect the earlier cultivated roles and skills with the idea of prototypes of their day."²⁶ What they are struggling for is a conscious feeling of having a personal identity based on two simultaneous observations-- "the perception of the self-sameness and continuity of one's existence in time and space and the perception of the fact that others recognize one's sameness and continuity."²⁷ What they want then, is an ego identity that has about it a self-sameness and continuity that "coincides with the sameness and continuity of their meaning for significant others in the immediate community."²⁸

²⁶Erikson, Identity and the Life Cycle, p. 89.

²⁷Erikson, Identity Youth and Crisis, p. 50. ²⁸Ibid.

It is in connection with this crisis period that Erikson introduces another very important term, psychosocial moratorium.²⁹

A moratorium is a period of delay granted to someone who is not ready to meet an obligation or forced on somebody who should give himself time. By psychosocial moratorium, then, we mean a delay of adult commitments, and yet it is not only a delay. It is a period that is characterized by a selective permissiveness on the part of society and a provocative playfulness on the part of youth, and yet it often leads to deep, if often transitory, commitment on the part of youth, and ends in a more or less ceremonial conformation of commitment on the part of society.³⁰

Obviously, the moratorium itself is geared more to the older youth and young adult cycles than it is to the adoleseing period. Nevertheless, it is closely tied to the identity search and the ascending crisis of intimacy versus isolation.

Interestingly, Moore refers to this period as a shifting "into 'neutral' in order that the life system can be opened up for testing and overhauling before it closes down with some basic commitments."³¹ Ideally, this time of unpressured free role experimentation should be used in this way. However, he notes that as a rule only the very rich or the very poor are really free to experience this kind of moratorium between youth and adulthood. "The middle class, caught up in symbols of success, is not free to keep commitments open until life has been explored and tested."³² He goes on to say that the hippie movement is

²⁹Ibid., pp. 156-158. ³⁰Ibid., p. 157.

³¹Moore, The Young Adult Generation, p. 113.

³²Ibid.

providing a time for some youth to go into neutral and to have a time to examine possible alternatives before tying down to one role.

In reference to this, the experimenters would also call attention to the observation of Erikson in which he noted that the risk involved in any experimentation with identity images is very real. To engage in any such experimentation, he says, "means also to play with the inner fire of emotions and drives and to risk the outer danger of ending up in a social 'pocket' from which there is no return. Then the moratorium has failed; the individual is defined too early, and he has committed himself because of circumstances or, indeed, authorities have committed him."³³

The threat of that kind of moratorium failure was one of the harsher realities with which the experimenters had to deal in their involvement on Sunset Strip and in the other church ministries. Pregnancy, disease, arrests for drug usage, all combined to spell a constant threat of untimely foreclosure of moratorium for the youth. As a result, an overriding sense of urgency was felt in the whole ministry.

Intimacy versus isolation. The first crisis beyond identity is that of intimacy versus isolation. Again, the fact should be stressed that this crisis itself is often experienced in conjunction with the identity crisis. However, the intimacy crisis can only begin to be

³³Erikson, Identity Youth and Crisis, p. 158.

resolved after the identity formation is well on its way. "The youth who is not sure of his identity shys away from interpersonal identity; but the surer he becomes of himself, the more he seeks it in the form of friendship, combat, leadership, love and inspiration."³⁴

The kind of intimacy that Erikson is speaking about here is different than the kind of adolescent attachment between a boy and a girl which is often mistaken for mere sexual attraction, or for love. In that kind of adolescent attachment, the relationship is more often established for the purpose of "arriving at a definition of one's identity by talking things over endlessly, by confessing what one feels like and what the other seems like, and by discussing plans, wishes, and expectations."³⁵ Unfortunately, as Erikson goes on to say, many younger people do mistake that kind of exploratory, self-identifying relationship with the more mature relationships of persons whose identities are already known to themselves, and who, therefore, are able to give themselves to another person and to accept the other without threat to themselves.

Thus, as Moore says in discussing this crisis of intimacy for the young adult:

Intimacy is more than relationships with others. It is the losing and finding of oneself in another, especially in friendship, love, and sexual relations. Erikson writes, "Intimacy is really the ability to fuse your identity with

³⁴Erikson, Identity and the Life Cycle, p. 95.

³⁵Ibid.

someone else's without fearing that you're going to lose something yourself.³⁶

One of the very best of monographs on the meaning of this kind of intimacy is Ross Snyder's book, Inscape.³⁷ Snyder talks about a man's hunger to sense the vitalities around him so that he may live with them in more than a surface way. "So he tries to tune in to their originating energies, discover their pattern, touchingly participate in their momentum."³⁸ But before he can truly tune in, he has to be aware of the truth of himself. And when he finds this truth, or experiences this self-knowing, he can shout:

This I was meant to be.

And there is a meeting-- when I encounter someone who has discovered his truth and his integrity. This person is an authentic existence. He invokes my truth, for he treats me as a part of freedom. And I discover myself as a fellow participant in the risk of life and in the Kingdom of Being.³⁹

Adding to the problem, but also bringing to the situation a tremendous new potential for relating, is the rise of more forceful genital feelings in this sequence of development. Moore states that this rise of lustful feelings is probably the dominant force in that period of life.⁴⁰ He goes on to say, then, that the rise of the feelings coupled with the physical capacity for fulfilling them means that the

³⁶Moore, The Young Adult Generation, p. 106.

³⁷Ross Snyder, Inscape (Nashville: Abingdon Press, 1968).

³⁸Ibid., p. 36. ³⁹Ibid., p. 30.

⁴⁰Moore, The Young Adult Generation, p. 110.

experiencing of intimacy must take place on three levels. The first of these is broad in scope and involves the establishing of mature, inter-personal relations with all with whom one is in significant relationship. The second may be defined as the more personal intimacy which is centered in another person in which there is a mutual giving and receiving of feelings, thoughts, and intentions. Then the third is the experiencing of intimacy in which there is a satisfactory expression of lustful power which is marked by mutual "genital activity in pursuit of orgasm."⁴¹

Threefold engagement with others on these intimate levels is both "the result and the test of a firm self-delineation."⁴² The reason so many persons tend to break down at this stage is that in their attempt to engage in intimate fellowship and competition, or in sexual intimacy, the latent weakness of their own identity is revealed. When this weakness is felt, a youth is apt "to experience a peculiar strain, as if such tentative engagement might turn into an inter-personal fusion amounting to a loss of identity and requiring, therefore, a tense, inner reservation, a caution in commitment."⁴³ This incapacity to take chances with one's identity by sharing in true intimacy results in an experiencing of the other alternative in the crisis, namely, isolation.⁴⁴

⁴¹Ibid., pp. 110-111.

⁴²Erikson, Identity Youth and Crisis, p. 167.

⁴³Ibid., p. 167. ⁴⁴Ibid., p. 137.

At its worst, isolation, deeply felt, can result in self-destruction, or severe psychotic withdrawal. On nearly every level, isolation is the cause of agonizing loneliness. Ross Snyder's monograph on this state of existence is revealing in this regard.⁴⁵ A youth is speaking:

I wish I could explain to you the terribleness of absolute aloneness. But I don't have the words. And even if I did, you don't have what it takes to understand it.

Eerie, uncanny aloneness. Worse than solitary confinement. I open the door of the world, and it is filled with phantoms. I have a premonition that things are present-- but I can't see or touch them. The world must come to me in the form of a person-- but where is the coming? Is this the place? A vague recollection that once this was so strains at my consciousness. But still there is no presence . . . only baffling intimations. More and more the whole situation is uncanny. And inside I cry. . . .

But, my God, way down, down, down, there is a "not-there-ness." I am not. There is only paralyzing hopelessness and unutterable futility. I no longer feel my self. I taste death everyday of my life. I dive-- and find myself a demonic nothingness in inconceivable absolute aloneness.

I am disappearing, wasting away. I am without love and true to nothing! I will never realize myself. Life is rapidly slipping away.

PEOPLE ARE NO DAMN GOOD!

However, Erikson mentions one other unhealthy alternative to self-destruction and psychotic withdrawal which should be noted in this

⁴⁵Ross Snyder, "The Ministry of Meaning" RISK, I:3-4 (1965), 127, 129-130.

matter of isolation, and that is the adoption of an "impersonal kind of inter-personal pattern."⁴⁶ By adopting such a pattern, he says, "A man can go far, very far, in life and yet harbor a severe character problem doubly painful because he will never feel really himself, although everyone says he is 'somebody'."⁴⁷ That is to say, he goes through life relating only on the image level and never as an integrity of identity.

Before leaving this discussion of the intimacy versus isolation crisis, a final observation should be made, and that has to do with what Erikson calls a counterpart of intimacy, namely, distantiation.⁴⁸ Distantiation is the readiness to repudiate, and if necessary, to destroy those forces and people whose essence seems dangerous to some guarded intimacy which one may be experiencing. This need to "fortify one's territory of intimacy and solidarity and to view all outsiders with a fanatic 'over-evaluation of small differences' between the familiar and the foreign,"⁴⁹ is the root factor in the development of prejudice. Thus, the kind of mind-set that is marked by distantiation can be utilized and exploited by skillful manipulators who can transfer the inner feeling of threat to outside causes such as individuals or races or causes. Obviously, much of the antagonism expressed on Sunset Strip came about by just such manipulation of distantiation as this, on both the adult and the youth levels.

⁴⁶Erikson, Identity Youth and Crisis, p. 136.

⁴⁷Ibid. ⁴⁸Ibid. ⁴⁹Ibid.

Findings on Additional Factors Related to the Youth Phenomenon From the Library Studies.

Thus far, what has been reported from the library studies, especially those of Erikson, give little support to the idea that there is a generation gap and that, at times, the gap is widening so rapidly that it takes on revolutionary overtones. The experimenters would concur with the idea that there is much in the youth phenomenon that is not unique to this generation and which in a sense seems to belie the existence of a gap. To the extent that Erikson's description of the development of personality is valid, this description would be applicable to all generations. Certainly, these ageless, generational patterns do exist. As S. N. Eisenstadt has put it:⁵⁰

Youth constitutes a universal phenomenon. It is first of all a biological phenomenon, but one always defined in cultural terms. In this sense it constitutes a part of a wider cultural phenomenon, the varying definitions of age and of the differences between one age and another. Age and age differences are among the basic aspects of life and the determinants of human destiny. Every human being passes through various ages, and at each one he attains and uses different biological and intellectual capacities. At each stage he performs different tasks and roles in relation to the other members of his society: from a child, he becomes a father; from a pupil, a teacher; from a vigorous youth, a mature adult, and then an aging and "old" man.

However, many naive writers in the public press are prone to overstress this sameness and to gear their "solutions" to the youth problem to its superficial implications. "Why all the fuss?" these

⁵⁰S. N. Eisenstadt, "Archetypal Patterns of Youth" in Erik H. Erikson (ed.), The Challenge of Youth (Garden City: Doubleday, 1965), p. 27.

writers ask. Then they go on to point out that every generation of youth has always been in "rebellion," or has always sown a few "wild oats," and then always has come out of the other side of the experience as fine, upstanding citizens, and that today's youth will do so, also.

Very often the classic example "proving" this point of view is the widely used statement about the terrible new generation of his day made by Socrates. On the basis of this "proof" and perhaps a few examples taken from the "Roaring 20's," a rosy picture is drawn which often includes the unexamined but comfortable assumption that, as with their fathers before them, today's youth will come out embracing the very establishment against which their present rebellion is directed.

Not all naivety is so gracious, however. Some of the more caustic writers working from this same naive position about sameness are less tolerant of the present scene and less hopeful of the outcome than their colleagues. Unless stern measures are immediately adopted, they warn, the results could be disastrous. They want this "rebellion" put down with force, now. Give the youth a swat and send them home and keep them there. Enough of this permissiveness! Perhaps a classic example of this kind of thinking is another widely published observation (it was mailed to every student in one South Dakota High School and has also been sent to the experimenters by numerous adults as "the answer") which says in part, ". . . Go home! Paint the wood-work. Mow the lawn. Learn to cook, etc. . . . In plain, simple words, get out of your dream world; develop a backbone, not a

wishbone, and start acting like a man or a lady!"⁵¹

In this overstress of sameness between this generation and the ones preceding it, the writers of these oversimplified judgements fail to recognize the degree to which the psychosocial process has been altered by the radically changed and rapidly changing contemporary culture. At the heart of this change is what has been called the "knowledge explosion." As Charles E. Mowry stated in a lecture at a seminar on the new generation,⁵² 1946 is generally thought of as the pivotal year of this phenomenon. World War II had ended and the vast resources of the crash program to improve the instruments and conduct of war were turned loose to engage in other informational pursuits. This post-war activity, marked as it was by a combination of perfected means of research and production, coupled with the possibility of instantaneous "brain work" through the development of the computer systems, resulted in an avalanche of information which, according to some, added more facts to the storehouse of human knowledge than had been accumulated in the entire preceding history of mankind.

⁵¹From the personal files of the experimenters, author unknown.

⁵²Address by Charles E. Mowry at the "Young Adults in Metropolis" Seminar, School of Theology at Claremont, California, July, 1967. A new book by Charles E. Mowry, The Church In the New Generation (Nashville: Abingdon Press, 1969) gives expanded treatment to many of the insights presented in that seminar. The book will be referred to later.

And, this increase is still happening, on a geometric scale. This means, in the judgement of some, that the accumulation of facts has again doubled since 1946. According to Mowry, some observers of this knowledge explosion phenomenon have concluded that even with the help of computers, man is finding it impossible even to catalog the flow of new information, let alone digest it. At best, he can only hope to discover various emerging patterns which can give some synthesis of meaning to the vast flow.

Adding to the impact of "explosion" (and coming as a result of it because of the new information supplied and the new technical skills made possible) has been the fantastic development of mass communication. With radio and TV (made even more effective recently by communication satellites), this stupendous stream and storehouse of both living and computerized information have become instantly, persistently and appealingly available. Every child is now immersed in this unceasing knowledge flow. It is a chief descriptive quality of contemporary life and the magnitude of its effects is almost immeasurable at this time. Yet, if one looks at the intensity of the present, social, political, theological turbulence that is in evidence throughout the world, one can see that a major effect has been to trigger and nurture the raging conflicts between some of the old understandings and the new, a conflict so severe at times, that it has taken on strong eschatological overtones and been the subject of many diverse apocalyptic pronouncements. These pronouncements vary, obviously, from one extreme to the other and to all shades in between, depending upon whether the prophet

looks on the conflict as "birth pangs," "death throes," or mere "growing pains." More will be said about this later.

First, however, some important observations need to be made about the bearing of this knowledge flow on the new generation represented in the youth phenomenon. The first observation is that the youth and young adults of today are the first generation to be born on this side of the "great knowledge divide." This means that this is the first generation to have lived its whole life standing midstream in an almost overwhelming, open-ended flow of knowledge, much of which has proven to be so revolutionary that nearly every present conclusion must remain conditional and be subject to tomorrow's discoveries. The result has been a state of mind that has played havoc with many traditions, beliefs, and attitudes which characterize the pre-1946 man, especially those having to do with social mores and religious dogma. An awareness of this uniqueness is absolutely necessary if one is to have any real understanding of the youth phenomenon.

This, of course, is a part of the generation gap. The new generation has been birthed and reared by people who were born and raised on the "other side of the divide." These adults, too, stand in the stream of knowledge along with the youth. However, the propensity for sensing the significance of what is happening seems to rest with the youth, rather than with the adults. Adults are still tied to the "folk-lore" or "world-view" of the prior generation, and that, for the most part, simply does not match the existential reality of the "now."

Yet, for the most part, the adult generation has refused to acknowledge this fact. They are still waiting for "things to settle down," and become stable again. Youth, on the other hand, now accept change as a way of life. Whereas adults resist and try to repress change, youth embrace it and celebrate it as a way of life. A very graphic example of this is the well-meaning and gracious, though somewhat oversimplified, opening statement by Charles H. Malik entitled, "The Crisis Defined" in the book, Youth in Crisis.⁵³ Malik spends almost the entire chapter simply restating in very traditional, Biblical terms his own generation's view of the Gospel and then concludes by saying that the ". . . crisis is the undermining and weakening of this priceless jewel of faith which we have received from our ancestors."⁵⁴ The experimenters would say as pastors, that Malik's analysis and conclusion very closely parallel the prevailing judgment of most of the adult church people with whom they work. There are some notable exceptions among adults, exceptions whose questioning voices lean more toward dialogue than lecture, but they seldom are so outspoken. As a result, only the former tends to be heard by the youth.

⁵³Charles H. Malik, "The Crisis Defined" in Peter C. Moore (ed.) Youth in Crisis (New York: Seabury Press, 1966), pp. 5-20. (Malik is Professor of Philosophy at the American University in Beirut and former President of the General Assembly of the United Nations.)

⁵⁴Ibid.

⁵⁵Ibid., p. 24. Henry Sloane Coffin, Jr., "The Crisis Revealed" in his statement immediately following Malik's is a good exception. He takes sharp issue with this "definition" of the crisis saying that it

This in itself would make for considerable conflict between the generations. Yet there is another confusing factor added to the problem and that is that there has been a subtle breakdown within the adult generation itself. This breakdown has to do with the disparity between what is preached and what is practiced. As Erikson has put it, "He has tenaciously clung to the words, even though he has understood them only vaguely, and in his actions has disregarded or perverted them completely."⁵⁶ The degree of this breakdown in the adult generation is evident in many ways. A statement by Dr. Jules Masserman, co-chairman of psychiatry at Northwestern University, in a recent interview on the "Hippies and Their Future" touches on one critical area. In discussing the open liberalizing of sex standards in the new generation, he goes on to talk about the hushed liberalizing going on behind the scene in the adult generation by saying that "there is more extra legal sex among middleaged suburbanites than on any college campus."⁵⁷ Mowry deals at length with this problem of credibility between what is said and what is done by adults and labels it one of the chief factors dividing the generations.⁵⁸ In

represents at best only a ". . .kind of 'back-to-God' American legionaire, poster kind of religion that is not going to solve the crisis one bit as far as our youth are concerned."

⁵⁶Erikson, The Challenge of Youth, p. 27.

⁵⁷Jules Masserman, "Hippies and Their Future-- A Look Ahead," U. S. News and World Report (July 17, 1967), 59.

⁵⁸Mowry, op. cit., p. 37-40.

any event, never before in history has either the "wisdom" or the "life style" of the preceding generation been such an inadequate guide for living for the new generation as it has been in this present circumstance.

Another ramification of the knowledge explosion for youth is the need for prolonged training in order to enter the technological world. This need has created what Allen Moore calls a whole new category of human beings.⁵⁹ In former world societies a simple step transported one from youth to adulthood. When a youth was strong enough to follow a plow, or do other manual labor, there was a place for him. Now, years of intensive study and technological training are necessary to enter nearly all industrial and service fields. As a result, the youth pass into young adulthood and continue to live in a state of suspension, and sometimes in a state of prolonged moratorium, while they finish their "preparation."

The problem created thereby is twofold. In the first instance, youth refuse to accept the adult interpretation of their activity as a "preparation for life." Youth, for the most part, reject any idea of "preparing for life." Life is now. One does not prepare for it; one lives it. One of the unresolved problems is to discover that style

⁵⁹Allen J. Moore, "A Configuration Approach to the Young Adult Developmental Sequence in the Life Cycle." (A paper prepared for the Conference on Resources for LEAD Project under the sponsorship of the Chief of Chaplains U. S. Navy, and the Commander Submarine Force, U. S. Atlantic Fleet held at the U. S. Naval Base, Charleston, South Carolina, June 19-23, 1967.) p. 28.

of life which will make possible the experiencing of the kind of intimacy that is called for in the developmental sequence, and to do so in a society that calls for the postponing of that intimacy until certain educational qualifications have been met.

The other source of conflict is also inherent in this need for specialized education and skills, and that is that the youth who persists in the educational pursuit often comes to his job in the adult world with a greater technological skill than that which the older worker has. He, thus, is a threat to the adult with whom he is in contact. The other extreme is represented in the youth who, on being confronted with the need to be educationally involved for a number of years in order to find a significant place for himself in the adult world, becomes discouraged and drops out. As a result, the youth culture seems to reflect a growing condition that is common to the whole economic situation, which is, that the technological avalanche is making an ever-wider gap between the unskilled worker and the adequately trained and educated one.

Another factor touching youth which has been intensified by the knowledge explosion has been the increasing urbanization of man. Technological influence on industry and transportation has resulted in an even greater demand for a shifting concentration of people. As a result, today, more than ever before, the new generation is comprised of people who have no "rootage," and who have never known the stability of small town living. Instead, they are conditioned by an anonymity, which Harvey Cox says, is descriptive of urban living. Cox celebrates

anonymity as "a deliverance from the law,"⁶⁰ by which he means the probing, controlling presence of the ingrown, rural relationships. However, Richard M. Jones points that this can also mean being fragmented and scattered in a way that nearly diffuses identity.⁶¹ In any event, the new generation has been conditioned by this kind of de-centralized, impersonal, urban living in which they are only known as segments by the vast majority of people with whom they come in contact. Very few people know the urban youth as a whole person, not even his parents, who most of the time have only the remotest connection with his school, his friends, or his recreational pursuits.

All of these social factors, and others unmentioned, must be kept in mind when one speaks of the psychosocial process which is involved in personality development. The radical departures from former norms which have occurred in history because of the technological and automated progress of the last two decades have had a tremendous effect on the cultural conditioning of the present youth generation. This conditioning has resulted in a generation gap. As the technological and automated progress intensifies, there will be, as Mowry says, "a widening of what has already been identified as a gap between the generations."⁶²

⁶⁰Harvey Cox, The Secular City (New York: Macmillan, 1965).

⁶¹Richard M. Jones, The Man For All Men (Valley Forge: Judson Press, 1965), pp. 67-81.

⁶²Mowry, op. cit., p. 30.

The experimenters would acknowledge here, that the gap is not absolutely defined by chronology. There are "establishment" youth just as there are "new generation" adults. As Moore says:

Some research tends to play down the differences between generations. One study found that differences were greater between young adults of different social settings than between young adults and their parents. In other words, social strata, social character, and family background are as significant in understanding social differences as age.

The basic social struggle today is actually not so much an age struggle as a characterological struggle or the attempt to find a social identity compatible with the new social environment. Although some young adult types are the avant garde leaders in such a search, not all young adults or even the majority of young adults are involved. Similarly, most adults are more easily identified with the declining social character. But at the same time, there are those parents and adults who because of background, social setting, and personal openness have joined with the younger generation in finding more relevant ways to live as human beings in our changing world. To conclude that only young adults have been touched by the new environment would be in error. The dynamic nature of the past twenty years has actually increased the dynamic nature of all of life, including the adult generation.⁶³

Nevertheless, Moore goes on to say that the generation gap is a reality and needs to be acknowledged as such in any attempt to communicate with youth.

Yet, this gap, in its basic form, must be seen as one which is related to values and morality. Age is important, but only as it has to do with propensity and inclination. Mowry puts it well:

The older generation has a set of values which have been institutionalized effectively into the various structures of the day from the Federal Government to churches to economic structures. The new generation seems to have serious doubt

⁶³Moore, The Young Adult Generation, pp. 22, 23.

about these values and their related institutions. Young adults are reluctant to give support to the institutions, and thus the values.

The striking content of the gap is one of values. The new generation is coming forth with a set of values which can only be described as "of no kinship" to the set of values held most widely by its fathers. When one wants to explore religious practice, political ideology, governmental authority, individual freedom, international affairs, legal reform, business ethics, education, or whatever, he is most likely to get a new set of assumptions to which will be added a new set of perceptions, with the outcome calling not for a revision of the older order but a discarding of it and a new, often radical, replacement.⁶⁴

Conclusions and Projections Having To Do With the Generational Revolution.

In speaking earlier of the raging conflict that exists between some of the old understandings and the new, mention was made that in some instances the conflict has been so severe that it has taken on a strong eschatological overtone and been made the subject of many diverse apocalyptic pronouncements. As a concluding thought, and as possible projections of the meaning of the generational revolution for the future, two opposing examples of contemporary apocalypticism are given below, one representing the new generation and one the old. In order to conclude on the brighter note, the apocalyptic point of view of the new generation will be given last.

As representative of the old, mention is made here of Arnold

⁶⁴Mowry, op. cit., pp. 30-31.

Lunn and Garth Lean, and their book, The New Morality.⁶⁵ These gentlemen take a very pessimistic view of the generational revolution now underway, especially as it expresses itself in what they refer to as the "new morality." So pessimistic are they that they even have a chapter entitled, "Suicide of a Nation?" In this book, "the new morality" is largely identified with sex, but destructive side effects are seen to be penetrating all of society. For example, they say at one point:

We hold that psychological factors and cultural attitudes are at the root of the economic evils-- not the loss of Empire, not the huge sums we must spend on armaments, not the misfortune that the steam engine was invented by an Englishman. "We are at the moment dying by the mind," wrote Ian Nairn. "It is the mind which must will the change." . . . What ails Britain is not the loss of Empire but the loss of incentive.⁶⁶

In the concluding chapter, they add, "We are . . . concerned in this book with stopping the perversion rather than starting the conversion of England. . . . Nothing but a heroic effort can reverse the amoral trend towards national suicide. We face a moral Dunkirk, and it is everybody's business. We dare not leave it to some corporate body in the Church or State. Success depends on the courageous initiative of us all."⁶⁷ Of course, the position is that the Church and State have already been corrupted by what P. N. Usher-Wilson has called the kind of churchmen who "are so afraid of being called fuddy-duddy, puritanical, or square, that they try to cut Christ's

⁶⁵Arnold Lunn and Garth Lean, The New Morality (London: Blandford Press, 1964).

⁶⁶Ibid., p. 118. ⁶⁷Ibid., p. 115.

challenge down to the size of their own comfort, and compromise and caper across the headlines like old goats pretending to be young bucks . . . (but who are actually little more than) intellectual tricksters who use their brains to destroy the conscience of the community."⁶⁸

Philip Rieff, on the other hand, has a far kindlier feeling toward the conflict and a far greater hope in its outcome. He describes the present turbulence as follows:

A social structure shakes with violence and shivers with fears of violence not merely when that structure is callously unjust, but also when its members must stimulate themselves to feverish activity in order to demonstrate how alive they are. That there are colonies of the violent among us, devoid of any stable sense of communal purpose, best describes, I think, our present temporarily schizoid existence in two cultures-- vacillating between dead purposes and deadly devices to escape boredom.⁶⁹

But says Rieff, the die is cast. "Both East and West are now committed, culturally as well as economically to the gospel of self-fulfillment."⁷⁰ This will be accomplished in the "triumph of the therapeutic," which means in essence, the release from the "therapies of commitment" of the dying "control-release system inherited from an older, mainly agrarian, culture into our technologically advanced, urban one."⁷¹ As a result of this remission this advanced system will be characterized by a freedom from "the tyranny of the primary

⁶⁸R. N. Usher-Wilson, The Church Must Modernize Men (Grand Rapids: Eerdmans, 1967), p. 28.

⁶⁹Philip Rieff, The Triumph of the Therapeutic (New York: Harper & Row, 1966), p. 11.

⁷⁰Ibid., p. 252. ⁷¹Ibid., p. 243.

group moral passion."⁷² As a further result, says Rieff:

The wisdom of the next social order, as I imagine it, would not reside in right doctrine, administered by the right men, who must be found, but rather in doctrines amounting to permission for each man to live an experimental life.⁷³

And in yet another paragraph he says:

I am aware that these speculations may be thought to contain some parodies of an apocalypse. But what apocalypse has ever been so kindly? What culture has ever attempted to see to it that no ego is hurt? Perhaps the elimination of the tragic sense-- which is tantamount to the elimination of irreconcilable moral principles-- is no tragedy. Civilization could be, for the first time in history, the expression of human contents rather than the consolatory control of discontents. Then and only then would the religious question receive a markedly different answer from those dominant until recently in our cultural history.⁷⁴

This rather extended space has been given to Rieff because he has presented in a very scholarly and competent way the sweeping anti-credo philosophy that is at work so persuasively in the new generation today. It is the kind of mind-set that is presented so well by B. I. Simmons and Barry Winograd in their book, It's Happening,⁷⁵ in which they describe and characterize the prevailing moods and manners of the "now" generation. Here, though the language may not be so scholarly, the message is the same. The "triumph of the therapeutic" becomes very simply a matter of being freed from your "hangups" so that you can "turn on."

⁷²Ibid., p. 26. ⁷³Ibid., p. 26. ⁷⁴Ibid., p. 27.

⁷⁵B. I. Simmons and Barry Winograd, It's Happening (Santa Barbara, Calif.: marc-laird, 1967), p. 174.

But the emphasis on the "now" of life is more than that for most youth. It expresses itself in the desire for an "instant future" for all men. The pressure on college campuses to open those nurturing institutions to the dispossessed of all races is expressive of their appreciation for the gift of life and of the need to extend to all men viable options for the one life they have to live. Institutions which stand in the way are enemies which must be destroyed. The commitment of youth to this type of change cannot be repressed. They have a vibrant, urgent faith in the future. It is a faith geared to the new technology and to a new appreciation for the uncommon worth of man which enables them to see and believe that for the first time in history the benefits of culture and of material goods "ought to be and actually can be extended to everyone."⁷⁶ The experimenters can only say, "Thank God for a gap that would give freedom for birthing such a dream as that."

⁷⁶Roger Lincoln Shinn, Man: The New Humanism (Philadelphia: Westminster Press, 1968), p. 26.

CHAPTER V

A BASIS FOR BEING WITH AND FOR PEOPLE IN THE GENERATIONAL REVOLUTION

Dr. Richard E. Farson¹ delivered the concluding address at a two day seminar on "The Generation Mix."² He shocked the more than five hundred people present, who had been working together intensely for two days to discover ways in which the generations could live creatively together, by saying flatly that they very likely were dealing with a concern in which it was too late to find a solution, and too early to recognize the problem. "We blew it with our last great crisis, integration, and are now struggling with the reality of racial revolution and backlash. We are also blowing it with our present crisis, the new generation, and this is exploding all around us in a generational revolution. And, if the pattern holds, we will also blow it in our next big crisis, which will be the women's revolution in the 1970's."³ The validity of Farson's pessimism was demonstrated at the conclusion of his address. In his conclusion he listed some possible ways which adults might work with youth in the reality of the present, mentioning

¹President of Group Dynamics, Founder and Past Director, and now Chairman of the Board of Western Behavioral Sciences Institute.

²Sponsored by the Jewish Family Service of Los Angeles, California, December 2 and 3, 1968, at the Los Angeles Hilton Hotel.

³Address by Dr. Richard E. Farson at the seminar "The Generation Mix" December 2 and 3, 1968 in Los Angeles, California.

such things as yielding to youth, control of their own destinies commensurate with their capabilities, giving them equal access to communication media, reshuffling hierarchical structures to include their presence and power, acting with them (without taking over and making it into an adult project) to invent or create new systems out of faith in the future without waiting for all the answers before acting. On finishing this statement, he received a tumultuous standing ovation from more than a hundred college students present. In contrast, large numbers of adults sat tight-lipped with their arms securely folded and gave him no applause whatsoever.

In conversations following, many adults expressed regret that two day's work had gone down the drain. Yet, what had actually happened was that most adults present had mistaken the friendly presence of youth at their discussion tables to mean that those youth had largely "come over to their side." What they did not understand was, that the friendly relating on a personal basis had in no way meant that there had been a meeting of minds regarding ideological worlds. As Farson said, most of the adults participating in the seminar lived in the world with a different set of receptors than did the youth, and were, therefore, sensing the world differently than were their youthful counterparts. The adults had interpreted the conversations as a willingness on the part of youth to sit down with them and work for some kind of restabilizing of the societal change curve. The youth, on the other hand, had hoped that the conversations indicated a willingness on the part of the adults to give up their

nostalgic longing for the reliability which they attached to sameness and join them in their embracing of the more realistic reliability of change with all its plurality and temporariness of systems. Thus, after two days, the generation gap, for all the friendly calling back and forth to each other, remained a gap still.

Interestingly, what happened at the seminar might be described as a microcosmic expression of what had been predicted earlier for the whole of society. Dr. Robert J. Havighurst⁴ in the opening address in which he talked about the life tasks unique to each generation, angered some people and disappointed many when he concluded his comments with the forecast that the gap between the generations would continue to widen for at least five years. He based his conclusion on what he saw as the inability of youth to use their growing hostility effectively for creative change, and of the ability of the establishment, through its access to, and control of the power systems, to counter with ever increasing repression.⁵

Events on University campuses which have transpired in the two months since Havighurst spoke appear to validate his judgement. Student and administration confrontations have escalated to a point where the National Guard has been called in to secure a number of campuses. In addition, in California at least, both the executive

⁴Professor of Education and Human Development, University of Chicago.

⁵Address by Dr. Robert J. Havighurst at the seminar "The Generation Mix" December 2 and 3, 1968 in Los Angeles, California.

and legislative branches of the state government are at work writing and promoting even more repressive measures to be implemented through new state laws.⁶

The foregoing introductory statement was made for two reasons. The first reason was simply to expand and support the conclusions of Chapter IV. The second, and more important reason, is to indicate the depth of the problem that exists in this matter of generational relationship and, thereby, to forestall any predisposition to oversimplify a basis by which adults can bridge the gap and be with and for youth who are involved in the generational revolution.

The following statements which present a basis for being with and for may not completely escape the oversimplicity trap, but they do represent an effort on the part of the experimenters to perceive and actualize the relational possibilities that exist within the present generational reality. The presentation of these possibilities has been divided into three main categories. The first has to do with possibilities for adults being with and for youth and becoming more intelligently involved in and responsible for the culture with which youth must interact in the psychosocial process. The second category

⁶The Los Angeles Times (February 22, 1969), 1 and 2. (On this same date, which happened to be George Washington's birthday, the Los Angeles Times published a cartoon in which the "Father of Our Country" was shown solving the youth problem by placing a college protestor over his knee and soundly whalloping his bottom. While this cartoon may have inspired loud "amens!" from a broad segment of the adult community, its net result can only be the intensification of the kind of polarization that has burst into revolutionary flames.)

has to do with the possibilities which are open to adults to become personally and creatively involved both with individuals who are at the youth and at the young adult levels of the psychosocial developmental sequence. Some theological implications of these possibilities for personal relationships will be included as a part of this statement. And finally, the third category has to do with the possibilities which are open to adults to be with and for youth by using all of the foregoing understandings to bridge the meaning barrier and become involved in a co-creation of new meaning through a two way transmission of culture. The chapter will then end with a brief summary.

I. A BASIS FOR BEING WITH AND FOR YOUTH IN THE SOCIAL PROCESS

As was stated earlier, the three indispensable and ceaseless processes by which man's existence becomes and remains continuous in time and organized in form are the biological process, the social process, and the ego process.⁷ The social process, which is the concern of this section, is that means "by which organisms come to be organized in groups which are geographically, historically, culturally defined."⁸ And what is of particular concern is the kind of cultural definition which society is feeding into the psychosocial process. The ground plan for human life rooted in the epigenetic principle and

⁷Erik H. Erikson, Identity Youth and Crisis (New York: Norton, 1968), p. 73.

⁸Ibid.

emanating in a healthy personality includes a preadaptedness of the human infant to grow by epigenetic steps through psychosocial crises which call for a whole sequence of "expectable environments."⁹ Given these "average expectable environments," the physically healthy child will find his way successfully through the psychosocial process by obeying the inner laws of development which create a succession of potentialities with those persons who tend and respond to him and those institutions which are ready for him.¹⁰ Obviously, if the persons and institutions with whom he must interact do not meet the requirement of being an "average expectable environment," then, the prescheduled epigenetic steps through psychosocial crises are blocked, with the result, as Edith Weigert puts it, that "emotional maturation frequently cannot keep pace with physiological growth, and failure of adaptation and integration lead to various degrees of disassociation of personality."¹¹

The importance of the adult to the provision of the needed average expectable environment is obvious, for as Erikson says, only adults "can guarantee to the next generation an equal chance to experience the full cycle of humanness."¹² The hazard for the child in this psychosocial structure cannot be overemphasized. From the

⁹Ibid., p. 222. ¹⁰Ibid., p. 93.

¹¹Edith Weigert, "The Psychoanalytic View of the Human Personality," in The Nature of Man in Theological and Psychological Perspective (New York: Harper & Brothers, 1962), pp. 5,6.

¹²Erikson, op. cit., p. 93.

beginning, he is the dependent one in the relationships in which he finds himself. The nature of this hazardous childhood dependency and an indication of the importance of the adult role in relation to it can be seen most clearly in the very first psychosocial struggle, namely, the trust versus mistrust crisis.

Erikson states unequivocally that the first component of a healthy personality is a sense of basic trust. By that he means "an attitude toward one's self in the world derived from the experiences of the first year of life."¹³ He goes on to define that attitude as a "reasonable trustfulness" as far as others are concerned and a simple sense of trustworthiness as far as oneself is concerned. "This trust, this confidence, . . . precedes all rational thought processes."¹⁴ Rather, it is an attitude that is nurtured by the mother's rapport with her child who in turn is conditioned by the state of the mother's own psychosocial process. If the mother feels a certain wholesome relation between her biological role and the values of her community, she will "communicate to the baby, in the unmistakable language of somatic interchange, that the baby may trust her, the world, and-- himself."¹⁵ Thus, as Erikson points out, only a relatively "whole" society working through a relatively "whole" mother can guarantee to the infant through

¹³Erik H. Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959), pp. 55, 56.

¹⁴Weigert, op. cit.

¹⁵Erikson, Identity Youth and Crisis, p. 82.

the nurturing of an inner conviction of trust that "all the diffuse somatic experiences and all the confusing social clues of early life can be accommodated in a sense of continuity and sameness which gradually unites the inner and outer world."¹⁶ The birthing and nurturing of this inner conviction is an ontological source of faith and hope enabling a child to face life with a sense of basic wholeness that unites his inner and outer world in such a way that they can be experienced as an inter-related goodness. Of course, a basic mistrust would either eliminate or render difficult such positive attitudinal growth, and would introduce a strong negative factor to all of the succeeding psychosocial crises. Certainly, on the youth and young adult level, a preponderance of mistrust would play havoc with the identity search and the effort to establish intimate relations.

The trust versus mistrust crisis was selected as a means for demonstrating the importance of adults to the social process only because the determining role of the adult is more easily seen because of the complete dependency of the child during that period of life. However, the adult remains a dominant influence in all of the psychosocial crises of childhood and of adolescence and young adulthood. For instance, the adult by sheer weight of authority can block the growth of autonomy in early childhood, or of initiative in the play age, or of industry in the school age, and in so doing can play havoc with the psychosocial process. Shame and doubt, guilt, and inferiority

¹⁶Ibid., p. 82.

take over with their counterparts of cruel consciences, negative identities, and work paralysis. As Weigert says of adults "we are all easily deceived by our own deceitful manipulations of authority."¹⁷

This adult propensity toward a deceitful manipulation of authority coupled with his often limited view of what the characteristics of a "good child" are, often result in some cold and cruel excesses that inhibit personality growth for life. As Erikson says, "the child's inborn proclivity for feeling powerless, deserted, ashamed, and guilty in relation to those on whom he depends is systematically utilized for his training, often to the point of exploitation."¹⁸ The child laboring with the conflicts rising between his own natural psychosocial needs and instructions of his parents is a child in trouble. Most of the time, he has no choice except to conform to the power demands. But the results can be tragic, as Weigert so clearly shows:

The automatically conforming child becomes estranged from his natural needs, which do not find parental approval. These needs go underground; they are disassociated or repressed. That does not mean that such needs disappear; they are expelled only from conscious awareness, and they become foreign bodies excluded from the processes of integration. They remain arrested on the infantile level, and cannot participate in the growth and in the development of the personality.¹⁹

In the section following, the relationship of adults to these preceding psychosocial crises in the developmental sequence of the

¹⁷Weigert, op. cit., p. 17.

¹⁸Erikson, Identity Youth and Crisis, pp. 75, 76.

¹⁹Weigert, op. cit., p. 10.

youth will be discussed and the possibilities which this relationship holds for being with and for will be presented. But as was stated earlier, the concern of this section is simply to establish the importance of adults to the social process. The question is, what is implied in this importance for being with and for persons who are struggling with the particular crises of youth and young adulthood. The answer is, adults should be concerned about providing those necessary "expectable environments" called for by the epigenetic principle, and should be constantly evaluating in order to determine how close present real environment comes. They should be asking how nearly the present existential reality is providing the possibilities which are needed in the psychosocial processes for this level of development. In the judgement of the experimenters, society is failing at many points to provide that expectable environment, and as a result is complicating, inhibiting, and/or aborting the psychosocial process in many lives.

Careful reading of nearly every article and book in the recent flow of materials defining and interpreting the youth phenomenon will reveal an underlying sense of a similar judgement. Even those writers who are most outspoken in their disapproval of youth dissent and whose "cure" for the "youth problem" is nearly always more repression, seldom succeed in completing their statements without inserting somewhere along the line, an acknowledgement that there might be some conditions and adult attitudes within the order of things that should be changed. Interestingly, many of these pro-adult writings which set out to

analyze the youth phenomenon end up being more of a comment on the character and mentality of the adult world than they do of being a description or definition of the world of youth.

Among the more perceptive writers, however, there is a general recognition that youth, in a real sense, are a product of society and should be understood as the precise indicators of what the true condition of society is. Moore's use of the metaphor comparing youth to a giant prism is helpful here. As light strikes a prism and is refracted and separated into its various wave lengths, so does the life of society introjected into youth and projected by them refract that life into all of its diversified forms, revealing the best and worst features of the times.²⁰

A very thoughtful confirmation of that insight can be found in an essay by William Stringfellow entitled "The Crisis Accepted."²¹ Stringfellow says simply that the crisis of youth as it is expressed in various degrees of "moral decadence or absence of purpose or bewilderment" is actually the crisis of the elders as it is expressed in the "unreliability, corruption, and obsolescence of many of the inherited institutions, policies, laws, standards, and presuppositions of this society."²²

²⁰Allen Moore, The Young Adult Generation (Nashville: Abingdon Press, 1969), p. 6.

²¹William Stringfellow, "The Crisis Accepted" in Peter C. Moore, (ed.) Youth In Crisis (New York: Seabury Press, 1966).

²²Ibid., p. 35.

Two chief forerunners making that kind of judgement and proclamation were (and are) Edgar Z. Friedenberg and Paul Goodman. In their three "classics" on the youth phenomenon,²³ they give a great deal of space to descriptions and evaluations of those "inherited institutions" which do bear directly on youth and which, in a repressive way according to Goodman, are instrumental in "neutralizing" them, rendering them harmless, and then squeezing them into society's mold as properly turned out "social animals . . . harmoniously belonging."²⁴

Friedenberg becomes a little more angry in some of his judgements of the adult world and its treatment of youth:

Nobody is as vulnerable to malice as the involuntary client of a petty and resentful bureaucracy that has its own troubles with its superiors while being protected from the complaints of its clientele. "Teenagers," prisoners, and mental hospital patients are helpless in the toils of their respective institutions. By definition, they are there for their own good; and the staff has an ideology that is highly effective in reconciling the punitive needs of its clients with its own convenience and security. There is no hypocrisy about this. Every social group sincerely believes its own ideology and concludes from it that its incursions operate to benefit others less fortunate. This is what an ideology is for.

Every high school student can therefore be virtually certain that he will experience successive defeat at the hands of teachers with minds of really crushing banality. The paradigm, perhaps, is Charlie Brown impotent before the invincible ignorance of Lucy.²⁵

²³Paul Goodman, Growing Up Absurd (New York: Random House, 1960); Edward Z. Friedenberg, The Vanishing Adolescent (New York: Dell, 1962); and Coming of Age in America (New York: Random House, 1967).

²⁴Goodman, Ibid., p. 10.

²⁵Friedenberg, op. cit., p. 181.

In his book, The Vanishing Adolescent, Friedenbergl underlines the intensity of this adult obsession by saying that if any youth does show signs of rebelling, the adult society, post-haste, will "set up sedative programs of guidance, which are likely to be described as therapeutic, but whose apparent function will be to keep young minds and hearts in custody until they are without passion."²⁶ William Sloane Coffin, Jr.'s illustration about the boy Jesus from the "Report to Greco" in his essay in Youth in Crisis, is a superb reminder of what this kind of neutralizing can mean to the emergence of new truth and new visions.²⁷

Erikson states that societies "intuitively" develop child-training systems which are "designed not only to keep the small individual alive and well but also to insure, through him and in him,

²⁶Ibid., p. 37.

²⁷William Sloane Coffin, Jr., "The Crisis Revealed" in Moore, op. cit., p. 22. The illustration is as follows: "In his "Report to Greco," Nikos Kazantzakis tells of the wild dream told him by a monk, Father Joachim. In this dream Mary brings the twelve-year-old Jesus to be cured of what obviously must be demons. Alone with the boy, Father Joachim says to him, 'Where does it hurt, my son?' 'Here, here,' Jesus replies pointing to his heart. 'And what's wrong with you?' 'I can't sleep, eat, or work. I roam the streets, wrestling.' 'Whom are you wrestling with?' Father Joachim asked. 'With God. Whom else do you expect me to be wrestling with?' Father Joachim keeps the boy for a month, puts him in a carpenter shop to learn the trade, speaks to him ever so gently of God as if he were a neighbor who dropped by on an evening to sit on the doorstep and chat. At the end of the month the boy is completely cured. He no longer wrestles with God; he becomes like all other men. He departs for Galilee and Father Joachim learns afterward that he has become a fine carpenter, in fact, the best in Nazareth. Instead of saving the world, he becomes the best carpenter in Nazareth."

a continuation of tradition and a preservation of his society's uniqueness.²⁸ Obviously, this kind of cultural transmission is absolutely necessary to man's continued existence. Without it, each generation would have to start new and the whole creative process would break down. Youth need to experience the meaning of life that is carried in the paradigms of culture and tradition, and more will be said about this in the final section of this chapter. But the concern, here, is when the translation of culture becomes largely a matter of reduplication rather than a matter of providing the necessary conditions in society for the creative working for the psychosocial process in which "each new generation does represent possibility of a new destiny. . . ."29

In concluding this section on the problem of being with and for youth in the social process, a reference to one other way of posing the problem is made. S. Scott Bartchy has a section in one of his essays called "Our Schools--Launching Pads or Shoe Horns," In this he asks:

Are the institutions of which we are a part functioning primarily as more or less efficient "shoe horns," easing our students into the adult world with as little inconvenience as possible? Or, do we understand ourselves to be "launching pads" on which our young people catch a high

²⁸Erikson, Identity Youth and Crisis, p. 75.

²⁹Ross Snyder, On Becoming Human (Nashville: Abingdon Press, 1967), p. 97.

vision of a new kind of society and learn realistic ways in their own lives to make a personal contribution to its coming?³⁰

Adults who would be with and for youth in the social process must be involved in bringing whatever corrective is needed to a socioinstitutional structure which is found to be distorting the average expectable environment which is necessary for the successful resolution of the psychosocial crises in the developmental sequence of the epigenetic principle. Somehow, youth seem to sense when adults have this concern and are working toward that end, even though they may not understand what the academic reasons are, or how they are related to the process which is being restructured.³¹

II. A BASIS FOR BEING WITH AND FOR YOUTH IN THE PSYCHOSOCIAL PROCESS

In the preceding section, the basis for being with and for people had to do largely with "humanizing" the extra-cultural conditions so that they would be more supportive of the developmental needs inherent in the psychosocial process. The dominant concern was that an environment must be established in which the individual experiences a growing "assurance that the active, the selective, ego is in charge and

³⁰S. Scott Bartchy, "Parental Equivocation," in Moore, op. cit., p. 87.

³¹Erikson, Identity Youth and Crisis, pp. 222, 223. Erikson says that there is a need for a psychoanalytic sociology which is working at "the task of conceptualizing man's environment has the persistent endeavor of the generations to join in the organizational effort of providing an integrated series of 'average expectable environments.'"

enabled to be in charge by a social structure which grants a given age group the place it needs-- and in which it is needed."³²

In this section, the basis for being with and for youth becomes more personal and more internal. Thus, the question shifts from "What can I do about the external factors of social structure and practice so that they will be more in keeping with 'the expectable environment'," to "How can I as an adult relate personally to this youth at this time and in this place within the reality of his own psychosocial history?"

Before attempting to answer that question, a clarification of that "reality" is in order. The reality includes both the fact that the threefold, indispensable and ceaseless process³³ by which man maintains his existence has burst into a burning flame of new demand and possibility, and the further fact that it is happening within a given set of conditions. This burst of new demand and possibility triggered by the epigenetic steps whose time has come greatly intensifies the ego's task. The new body self coupled with the emerging new social self inhibits the ability of the ego to deal with the "changing Self which demands to be synthesized with the abandoned and anticipated selves."³⁴ This, of course, is the identity crisis with which youth are struggling. As has been noted previously, for

³²Ibid., p. 246.

³³Refer to page 130 in Chapter IV for a description of this process.

³⁴Erikson, Identity Youth and Crisis, p. 211.

youth who have suffered a loss or crippling of ego strength through prior psychosocial history, this crisis can be a painful one indeed. What is needed to help ease the pain and assure a "safe passage" out of the turbulence of "identity confusion" into a creativity of an identity with authentic sameness, is an adult whom Erikson describes as "a significant other" who can serve as a guarantor.³⁵

Ross Snyder has done considerable work on this concept, and in his book, The Ministry of Meaning,³⁶ he has developed a very beautiful and inspiring statement about the possibilities for an adult-youth relationship which the guarantor concept entails. Snyder defines a guarantor as:

. . . a significant other, who is farther along in life, who establishes us with a co-personal world. Knowing that he cannot live our life for us, but only affirm us as true and give us entree. "Entree" means both "the main course of the feast of life," and the "right and the freedom to enter."

A guarantor is not a father-mother substitute, but an adult who has a respected place in some activity valued by us, who notices us personally, talks to us as equal, and by his dependable image of us enables us to feel "being the kind of person I am, I will make it." He is experienced primarily as one who enjoys me, thinks I am worthy of being listened to and understood. A person I click with.³⁷

Snyder goes on to say that whatever a person's age, he never loses the need for a guarantor as he works into the inner circle of some new enterprise in the psychosocial process.

³⁵Ibid., p. 50.

³⁶Ross Snyder, "The Ministry of Meaning" Risk, 1:3-4 (1965).

³⁷Ibid., pp. 137-143.

The statement by Snyder on the adult guarantor is so well done and so important to the concern here, that the interpreters were tempted to include it in its entirety in this dissertation. Suffice it to say, that the role as defined by Snyder, includes the need for mutual recognition that is marked by affirmation and trust and the actuality of "manly intimacy" in which the youth feels he can struggle with the adult, in a fair battle in which there is freedom to disagree and freedom to win or lose. This recognition and intimacy plunge both the youth and the guarantor into situations which awaken potential. The guarantor sees the potential in the youth and sanctions his work in the discovery of himself and the powers of his creating. The guarantor offers his own experiences and convictions when it is relevant to do so, but he does not try to "sell" them, nor does he insist that they be interpreted as he does. He enjoys the play of mind on mind, and in so doing, he becomes the door to an ideology. The importance of the ideological function will be discussed in the final section of this chapter.

In discussing the qualities necessary for a guarantor, Snyder talks about "ever learning adults" involved in tackling a never new fate.³⁸

They are adults who are living the becoming future now. Who have some sense of what possibility God is offering in this moment of history. Who are living in New Time rather than Old Time; are of the growing edge, rather than the rotting edge of civilization.³⁹

³⁸Ibid., p. 140. ³⁹Ibid., p. 141.

An adult with these qualifications functioning in a guarantor relationship can provide a "healthy commerce between the generations."⁴⁰ The importance of this will be discussed in another section of this chapter.

The significance of the guarantor to the present and future psychosocial process of youth is clearly seen. However, his importance to the psychosocial process of the past may be even more significant if the development of personality in those prior crises has been greatly regarded. As Erikson says, "Every basic conflict of childhood lives on, in some form, in the adult. The earliest steps are preserved in the deepest layers."⁴¹

W. Hugh Missildine, Assistant Professor of Psychiatry at the Ohio State University, College of Medicine, capitalized on the public interest in this vague phenomenon by publishing a book called Your Inner Child of the Past.⁴² This book has become a kind of "layman's guide" for people who are struggling with destructive or painful feelings which they do not understand. Missildine's purpose is to help them recognize the childhood experiences out of which these feelings came and so that they can cope with the feelings more intelligently and successfully. He calls this being a better "parent to oneself," meaning that the adult that now is can find better ways for dealing

⁴⁰Ibid., p. 141.

⁴¹Erikson, Identity Youth and Crisis, p. 82.

⁴²W. Hugh Missildine, Your Inner Child of the Past (New York: Simon & Schuster, 1963).

with "the child of the past" who continues to exist in his life.⁴³

Undoubtedly, many persons have been helped in their efforts to cope with certain distressing feelings that have been built into their lives through the psychosocial process. As Erikson says, "The individual's mastery over his neurosis begins where he is put in a position to accept the historical necessity which made him what he is."⁴⁴ The understanding and acceptance of this "historical necessity" frees him to work on his own ego identity as he "learns to apply that which is given to that which must be done."⁴⁵

However, the guarantor's relationship to the past history of the psychosocial process is potentially different than that of Missildine working through his book. True, both may be dealing with what Erikson calls "an amnesia concerning crucial childhood experiences,"⁴⁶ an amnesia motivated by a deep-seated fear of turning back "to meet the Medusa of childhood anxiety face to face again."⁴⁷ However, the guarantor is doing it on another basis. He is doing it as one who is with and for the youth involved. As a result, he can serve as an enabler to the youth to reopen the process and rework some of the crises, as for instance the crisis of trust versus mistrust. A youth whose "expectable environment" had failed him at that stage of his developmental sequence might well be living under the destructive

⁴³Ibid., p. 16.

⁴⁴Erikson, Identity Youth and Crisis, p. 74.

⁴⁵Ibid. ⁴⁶Ibid., p. 76. ⁴⁷Ibid.

control of the feelings of mistrust. Yet, as Weigert points out, a propensity to trust continues to exist even though the youth's parents, and the world which he experienced in that epigenetic step, were not trustworthy. As destructive as that experience may have been, the potential for trust was not destroyed, it was only "driven underground, hiding behind defenses; (for) the propensity to trust can not be abolished in any human being."⁴⁸ The guarantor, by being in a trusting and trustworthy relationship creates a possibility for that youth not simply of just coping with his mistrustful feelings, but of becoming a new person through a new attitude of trust. Thus, theologically speaking, he is "born again."⁴⁹

In a similar way, the guarantor can walk with him through the whole psychosocial process, though perhaps without the same kind of root difference that the establishment of trust makes. For instance, in his affirming role, the guarantor can change the course of a life by the handling of negative identifications. Erikson, in his story of the youth who was sentenced to a road gang by a judge who based his opinion of the young man on his clothes and haircut, depicts the tragedy that can result from the negative identifications which society gives people.⁵⁰ What happened between the young man and the judge very

⁴⁸Weigert, op. cit., p. 7.

⁴⁹John 3:3.

⁵⁰Erikson, Identity Youth and Crisis, p. 55.

likely sealed the irreversibility of the negative identification and confirmed the youth's doom. Society is notorious, especially during the years of identity formation, for forcing various individuals into an exclusive identification with hardened criminals.⁵¹ As Erikson says in another place, "That young person may well put his energy into becoming exactly what the careless and fearful community expects him to be-- and to make a total job of it."⁵²

The guarantor refuses to surrender a youth to such negative identification. Rather, he enables him to begin to vision himself as a desirable life, capable of the good life, and that being what he is, he has a real chance for making it "come off."⁵³ The guarantor by reidentifying the youth "as a potential, skilled craftsman in the workshop of humanity"⁵⁴ has assured a new ending for "the search for something and somebody to be true to" which is in evidence in all young lives.⁵⁵

Again, the theological implications are many. Weigert likens the unwilling springing up of trust through the initial act of an adult guarantor to the grace of God.⁵⁶ One could also liken the release from the power of the negative identities into a power to pursue the positive ones to the emergence of faith. Thus, does the theological

⁵¹Ibid., p. 256. ⁵²Ibid., p. 196.

⁵³Snyder, op. cit., p. 138. ⁵⁴Ibid., p. 139.

⁵⁵Erikson, Identity Youth and Crisis, p. 235.

⁵⁶Weigert, op. cit., p. 16.

sequence of Ephesians 2:8 come to life in the psychosocial process:

"For by grace you have been saved through faith; and this out of your own doing, it is the gift of God."

Another example of a possibility which the guarantor has for being with and for people by becoming an enabler in the whole psychosocial process must be mentioned before moving on. That possibility has to do with the intimacy versus isolation crisis. The importance of identity to the successful negotiating of intimacy needs has been discussed earlier. Of course, the guarantor's affirming reply to the second half of the identity question, "Who do you say I am?" can be a big help in the identity quest. Incidentally, the crucial nature of the response to the last half of this dual question (the first half being "Who am I?") cannot be overemphasized, because, as Erikson says, "A repudiated self . . . cannot offer loyalty, and, of course, fears the fusion of love, or of sexual encounters." And further, energy generated by repudiation in the self-identification process can lead to strong impulses of annihilation which can turn on the self, and/or on society.⁵⁷

From this can be seen why the peer group becomes so essential to youth in this developmental sequence, and specifically, why Sunset Strip became such a Mecca for youth from the suburbs. The acceptance, endorsement, and affirmation which they found there with their own

⁵⁷Erik H. Erikson (ed.), The Challenge of Youth (Garden City: Doubleday, 1965), pp. 18-19.

kind felt good. For many, the pain of self definition was lessened by that experience.

From this can also be seen why the attitude of the adult world toward youth can be so painful. The constant "putting down," manipulating, impersonalizing procedures mentioned earlier do not constitute the kind of environmental response that is needed. Again, as Erikson points out, if this is all that is available, the youth involved may simply stop "extending experimental feelers to the future," and if the withdrawal process starts soon enough and becomes severe enough, deep neurosis can result that may lead the damaged person to "conclude the life history before it joins others in inexorable commitment," that is, to commit suicide or retreat into a psychosis.⁵⁸ (Of course the more common expression is to turn on society itself.)

Thus, again, the importance of the guarantor is clear. The "feelers" extended toward him are not rebuffed. They are accepted and the readings which they take back are positive and affirming. Thus, he becomes the enabler for the youth who is longing for intimacy and who needs the trustworthiness of a significant other in order to strengthen his capacity for achieving the same.

Once again, the theological implications are many. The lack of relationship which can result from the unsuccessful handling of the intimacy need can result in what may be the final condition of man's lostness, namely, loneliness. And if isolation and loneliness are the

⁵⁸Ibid.

condition of this lostness, then intimacy must be descriptive of his salvation. In reference to this, one remembers the voice of Jahweh reaffirming through Isaiah his covenant⁵⁹ to be the guarantor of Abraham and his people.

But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth and called from its farthest corners, saying to you, "You are my servant, I have chosen you and not cut you off"; fear not for I am with you, be not dismayed for I am your God; I will strengthen you, I will help you, I will uphold you in my victorious right hand.⁶⁰

The Deutero-Isaiah passage quoted above emphasizes the faithfulness of Jahweh which brings to completion the work begun in olden time. "It is by the ever constant nature of the divine activity . . . that faith

⁵⁹Genesis 17:1f.

⁶⁰Isaiah 41:8-10. Eichrodt says that the prophetic interpretation of the covenant concept developed by the Deuteronomic reformers attains its greatest profundity Deutero-Isaiah. Among the other prophetic interpretations "it was the free action of divine love that was the more prominent feature; that love which manifests itself in ever fresh demonstrations of grace and faithfulness and which is constantly re-establishing and re-fashioning at a deeper level the relationship which man's sin has destroyed. Among the men of the Deuteronomic reform the love of Jahweh is seen in creation of a new total situation of enduring and reliable stability and security; it is love, so to speak, objectified and made available for man's enjoyment in the form of the covenant relationship. This objectification of the divine activity of love is brought out most strongly when it is credited with eternal durability. Man cannot nullify the covenant; if he breaks it, this only means that he is violating its conditions. The majesty of divine love shows itself in this, that God alone has the power to dissolve the relationship, yet never makes use of it. (Deuteronomy 4:31) Hence, Jahweh's glorious Name now becomes . . . "he which keepeth covenant and mercy." (Deuteronomy 7:9, 12) Walther Eichrodt, Theology of the Old Testament (Philadelphia: Westminster Press, 1961), I, 230-1.

is kindled, not by a single historical institution like the Sinai covenant which derives from this activity."⁶¹

To these specific examples of the theological implications found in the psychosocial process should be added a brief summary of the relationship of the process to the growth of capacity for faith. Charles William Stewart provides the thought framework here by referring to various crises as "roots of faith,"⁶² and then describing the way in which they can be roots. And, again, the guarantor can be involved and be an enabler in this actualization. He can help to assure that the first root of faith comes alive in the successful birthing of an attitude of trust; that the second root of faith comes alive through the sensing of self in the struggle for autonomy; that the third root of faith comes alive through a developing power of initiative and of the capacity for commitment to a projected ideal; that a fourth root of faith comes alive through the development of industry and the capacity to surrender one's selfish good for the good of the group; and, that the fifth root of faith comes alive through the development of a sense of identity and fidelity which enables one to discover an ultimate loyalty.⁶³

When this process is successfully completed to this point, "the ego is in charge and enabled to be in charge"⁶⁴ of its "life world" in

⁶¹Ibid., pp. 54, 61.

⁶²Charles William Stewart, Adolescent Religion (Nashville: Abingdon Press, 1967), pp. 251-254.

⁶³Ibid. ⁶⁴Erikson, Identity Youth and Crisis, p. 246.

all its dimensions. Snyder calls this emergence of self as an integrity which can be personally experienced, "a coming out party."⁶⁵ It is an awakening of an aliveness in which the youth experiences "himself as a subject participating in its own becoming and with depth of further potential."⁶⁶ To experience oneself in this way is to experience one's own "I am!"⁶⁷ The "I am" which is here is now ready for a deeper plunge into all of life. Paul B. Irwin's excellent description⁶⁸ of what "I amness" means in terms of approaching maturity catches and translates the spirit which Snyder reflects. Thus, the sixth root of faith comes alive which is the capacity of the "I am" for true intimacy. Interestingly, a most profound statement about this faith significance comes not from a "religious" source, but from Erikson himself. Erikson says that the saying of "I am" is nothing less than the verbal assurance that one feels he is the center of awareness in the universe of experience in which he has a coherent identity, is in possession of his wits, and is able to say what he sees and thinks. This means, in brief, nothing less than "That I am alive, that I am life."⁶⁹ Then

⁶⁵Ross Snyder, Young People and Their Culture (Nashville: Abingdon Press, 1969).

⁶⁶Ibid.

⁶⁷Ibid.

⁶⁸Paul B. Irwin "Adolescent Maturity: Suggested Existential Criteria"; a mimeographed statement presented a "Ministry to Youth" class at School of Theology, Claremont, California, Fall semester, 1967-68. (See Appendix, No. 2)

⁶⁹Erikson, Identity Youth and Crisis, p. 220.

comes this observation:

The counterplayer of the "I" therefore can be, strictly speaking, only the deity who has lent this halo to a mortal and is Himself endowed with an eternal numinousness certified by all "I"'s who acknowledge this gift. That is why God, when Moses asked Him who should he say had called him, answered: "I AM THAT I AM." He then ordered Moses to tell the multitude: "I AM has sent me unto you." And, indeed, only a multitude held together by a common faith shares to that extent a common "I" wherefore "brothers and sisters in God" can appoint each other true "You"s in mutual compassion and joint veneration.⁷⁰

In addition to all the good possibilities for being with and for in the guarantor role described above, Snyder reflects an evident, further excitement in his writing about one other possibility for youth-adult relationships which are open to the guarantor. He calls it a new discovery about a very fundamental kind of relationship. The experimenters would confirm that to whatever degree they were successful in fulfilling the demands of being guarantors in their relationship to youth, that to that degree they sensed a mutual awareness of their being with and for the persons with whom they were involved. Further, they sensed that being in that kind of relationship resulted in a kind of mutuality in which the guarantors not only served as an entree into the adult world for the youth, but that it also resulted in a mutuality in which the youth provided an entree for the guarantors into the world of youth. Out of this came another basis for being with and for youth, namely, through a "ministry of meaning." This basis for being with and for will be presented in the section following.

⁷⁰Ibid., p. 220.

III. A BASIS FOR BEING WITH AND FOR YOUTH IN A CO-CREATION OF MEANING PROCESS

The basis for being with and for people which is presented in this final section is, perhaps, the most distinctly human of any presented so far. Many of the observations made about a need for an "expectable environment" for the biological, social, and psychosocial processes presented in the foregoing statements could be applied aptly to all animal life. But the one factor running through them giving them a distinctly human quality was the factor of meaning. The human being must not just simply do things in order to be human. Rather, what he does must have meaning. As Snyder says, "deeds without a halo and horizon of meaning are animal."⁷¹

Certainly, the one name that stands out above all in reference to the place and character of meaning in the human growth is that of Ross Snyder who is quoted above. His book, The Ministry of Meaning⁷² is described by the editors who assembled it as containing "some of the best material which the rest of the world can get from the American Christian Education community."⁷³ That writing, and Snyder's latest book, Young People and Their Culture⁷⁴ served as the chief resources for the development of this statement.

⁷¹Snyder, "The Ministry of Meaning," p. 6.

⁷²Ibid. ⁷³Ibid., p. 3.

⁷⁴Snyder, Young People and Their Culture.

Snyder says in his introduction to Ministry of Meaning that:

A human being has to make sense out of the experiences of his life and the events of his time. Finding himself in a situation, he tries, on the spot, to see which way is life and which way is destruction and nothingness. Over a period of time, he hopes that his one life on earth means something. The emergence of meaning is a constant and necessary enterprise.⁷⁵

After establishing the importance of meaning to human life, Snyder moves to share some of his creative insights into the way in which meaning is evolved. A portion of his insights, here, are so important to the basis for being with and for which is under consideration in this section, that they are reproduced in full as a part of this text.

How do meanings come to each of us? (For they do have to come to each person; nobody can give us a meaning.) How does a meaning grow up?

Events come at us - and we have to interpret and encounter them. The energies of the world don't leave us alone. Our own hungers don't leave us alone.

These encounters awake us or deaden us, expand or shrivel our identity and self-respect. We are forced to design a world which tells us what this "home territory" of our life is. And when to run, fight, submit, or live with.

All this is meaning.

Meaning therefore begins with encounter, with experiencing.

The next step in growing up a meaning from the encounter, is to possess its felt significance. For every experience arouses and swims in an ocean of feeling. From this ocean of feeling all meaning evolves; every great idea was first a surge within us. So we try to catch this surge, this intention, this experiencing of self, this design of world and future possibility that is just in process of taking form.

⁷⁵Snyder, "The Ministry of Meaning," p. 4.

Then memories of previous similar experiences float up and pour out their meanings. This particular experience has to connect with other vivid experiences if the meaning is to become powerful, actual (not a mere fantasy). Out of this process certain words become the organizers of our minds - the words we have used previously to think, feel, handle such kinds of experiences. Every present experiencing does well to become impregnated with the great words of our civilization. In turn, only constant interchange with present experiencings can save the great words from becoming trivial words.

Pictures and ideas in our mind then organize and relate this meaning to the system of meaning by which we live. Sometimes we recall the best that some contemporary has made of such an experience; how some person we have admiringly read made sense out of life. We may receive some bit of past history into our mind's working.

So we become MAN. A creature who lives as culture, and not just as biology. The flood of events and encounters become meaning - and being.⁷⁶

The importance of this concept of meaning to the significance of the "Ministry of Presence" on Sunset Strip and of the continuing ministries which are described in VI is obvious. Just "being there" and "doing things for them" were not enough. If the relationship was to be fully human, there had to be a sharing of meanings and a co-creating of new meaning out of that sharing.

The very nature of the youth themselves made certain that such an encounter took place. The interpreters, aware of some of the youth reactions to "sidewalk preachers" and other representatives of the religious community present on the Strip handing out tracts, etc., had determined that they would curtail their kerigmatic function and simply be there as an accepting presence. But the youth would not have it.

⁷⁶Ibid., pp. 6, 7.

While they rejected with vengeance the intrusive preachments of religious proselyters, they were eager for an exchange of meaning and of understanding with the experimenters as soon as they could be certain that the exchange could take place with "freedom to disagree, have differences, be their own integrity, feel as they did."⁷⁷ Thus, the interpreters found themselves involved in a dynamic cultural exchange in which new meanings evolved both for themselves and for the youth with whom they were dialoguing.

Out of these conversations, the experimenters became convinced of the validity of Erikson's judgement that "the search of youth . . . is not all permissibility, but rather for new ways of directly facing up to what truly counts."⁷⁸ Youth are interested in ideologies, but interested in a different way than are most adults. Erikson says that the average adult, though he may claim to live by an ideology, generally consigns the ideology to a "well-circumscribed compartment in (his) life, where it remains handy for periodical rituals and rationalizations but will do no undue harm to other business at hand."⁷⁹ But not so with youth. They have a forceful earnestness, a sincere asceticism, and a proclivity for an uncompromising commitment approaching total obedience to an ideology which they embrace. This kind of totalism is both their curse and their glory. An inadequate

⁷⁷Ibid., p. 139.

⁷⁸Erikson, Identity Youth and Crisis, p. 37.

⁷⁹Ibid., p. 190.

ideology can spell destruction for themselves and for their world. By the same token, an ideology that is rooted in the great creative paradigms of human existence can result in deeds of splendor.

Mankind has long been aware of this truth. Often times he has responded to it with a cruel, cold, and exclusive kind of totalness, particularly in the form of organized religion, that has resulted in the imposition of irreversible childhood identifications which have deprived new generations of any identity of their own, and greatly inhibited their participation in any creative process.⁸⁰ Fortunately, however, such a negative pattern of transmission has not always prevailed.

A significant example of a more creative transmission might be seen in the Deuteronomic preaching. As von Rad shows, the preaching was addressed to a cultural crisis which had strong generational overtones. In a sense, it was a cultural crisis very similar to the one being faced today. As are the adults of today, so were the adults of that day "showing signs of a perilous weakening in the tradition of the faith. The children no longer know what the older people had experience of (Deuteronomy 11:2, and 6:20f): there is clearly a perceptable break between the generation which is directly rooted in the revelation of Jahweh and the one which was growing up."⁸¹

⁸⁰Ibid., p. 247.

⁸¹G. von Rad, Old Testament Theology (New York: Harper & Row, 1967), II.

Von Rad says further, the problem of the "generation gap" is approached in different ways in Deuteronomy, as, for instance, in Deuteronomy 5:2f, and Deuteronomy 29:13f. In Deuteronomy 5:2f the author introduces the Decalogue by recalling the covenant of Horeb. The gist of his message is that this was not simply an agreement with a past generation; God is also making it with the present generation. The Sinai covenant is always contemporary; its vows are binding on each generation. In Deuteronomy 29, reference is made to another covenant with God in Moab. And, again, the people are informed that they too stand as a nation in solemn assembly before the Lord in order that they may enter into a sworn covenant which God is that day making with them.

Yet, though the appeal to the present generation was rooted in tradition coming to them out of the past, the appeal itself had a newness that was rooted in some new perceptions of the present. It was an appeal rooted in a growing awareness of Jahweh's continuing faithfulness that could be known personally through a response of love. The following statement by von Rad depicts in a relevant way the struggle of the generations to arrive at an acceptable meaning of faith out of their shared history both past and present.

It is in the heart and the understanding that Israel's belonging to Jahweh comes about. But to this end Jahweh's offer had to be made intelligible and easy to comprehend. Deuteronomy therefore insists everywhere upon a unification of the tradition, and upon a simplification of it giving it an inward reference. Certainly, the will of Jahweh is also resolved into a series of very concrete commandments which are to be obeyed in a concrete fashion. Nevertheless, the primary and principle thing in Deuteronomy is the basic commandment to love Jahweh "with the whole heart and with the whole soul and with all one's might" (Deuteronomy 6:4f) --almost everything follows automatically. Once again what

we find is this: gratitude and answering love as the motives for observing the commandments are a very specific theological interpretation which was not current in ancient Israel, or at least not so explicitly. Everywhere in Deuteronomy we meet with efforts made in these sermons to render comprehensible the many-sidedness of the will of Jahweh as it had been declared to Israel, and then again to simplify it by means of a radical motivation. If, as we said above, each generation had the duty of itself first becoming Israel in the continuity of the tradition, the way by which Deuteronomy sought to fulfil this duty was by elucidating Jahweh's will as clearly as possible and laying in on heart and conscience.⁸²

Thus, the ancient Hebrews, some 2,600 years ago, were living with an awareness of a principle which Erikson has only recently specified, which is that:

It is through their ideology that social systems enter into the fiber of the next generation and attempt to absorb into their life blood the rejuvenative power of youth. Adolescence is thus a vital regenerator in the process of social evolution, for youth can offer its loyalties and its energies both to the conservation of that which continues to feel true and to the revolutionary correction of that which has lost its regenerative significance.⁸³

Today's young people, as have all men through history, need a credible ideology. They need some view of how life originated and is constantly originating. A youth needs to envision the viable possibilities which his one life holds. And to do this, Snyder said, he requires a religious myth that illuminates the events and the potential of his life. "Myth does not mean a fanciful story made up in some time of ignorance and superstition, but a dramatic image insight into the

⁸²Ibid., II, 225, 226.

⁸³Erikson, Identity Youth and Crisis, p. 134.

innermost moving-- the story within the story-- of the making of mankind."⁸⁴ Snyder goes on to say that a youth has no choice about whether he has or uses such a myth because life itself is myth building, in the sense that it either actively or passively imposes a life view. Thus, the youth can only decide which myth will become his determining one. Here again, is where the ideological intercourse of the generations can be critical.

Snyder has an interesting section in which he develops Socrates' idea of "midwifeing" meaning. The midwife helps in the birthing process, but the child both comes from and belongs to the parent. The child, or the meaning, must emerge from the youth's own depths. But it is conceived and birthed through an encounter with another thoughtful person. One way to have such an encounter is to talk about "the great words" of one's heritage. In this kind of communication, there is always the chance that these words will hook into the meanings that the other person already has. Finally, if the two-way interchange continues, a good chance exists that two or more persons will sense that they are beginning to "understand something in about the same way."⁸⁵ Snyder calls this one of the few fundamental processes of human existence.

Thus, both a basis and a need for being with and for youth in the co-creation of meaning process is evident. From the adult side

⁸⁴Snyder, Young People and Their Culture.

⁸⁵Snyder, On Becoming Human, p. 136.

there is a need to absorb into their life blood the rejuvenative power of youth as it receives and evaluates, and conserves or rejects, the ideologies of adults which are always in danger of going stale, and of becoming disassociated from contemporary reality. In reference to this, the interpreters confess to an enlivening of many of their concepts that came about through their encounter with new perceptions of those concepts shared by the youth with whom they were related. If the life responses of some of the youth are any indication, strong evidence exists that many youth experienced this same kind of renewal of their concepts.

In this co-creation of meaning, the interpreters discovered that both generations had been guilty of what Snyder calls the trivialization of great words. An example of this can be seen in the use of the word "love" in both the adult and youth cultures. This was a big word on Sunset Strip. It appeared on everything from protest signs to psychedelic posters. It also cropped up frequently in nearly every conversation. Youth used it with one set of meanings, the interpreters used it with another. Both were guilty of trivialization. For the youth, it meant largely acceptance and freedom of relationship. For the interpreters, it had more to do with the responsibility and relationship of troth. And again, there is strong indication that the meaning of the word was expanded and enriched for both through the cross-fertilization that took place in the communication process.

In conclusion, in order to be with and for youth in the co-creation of meaning, the adult generation must not only be willing to

share its ideology in acceptable ways; it must also be willing to accept whatever discipline is necessary to keep its own ideology alive and relevant. When the adult generation does not do this, it forces into existence a generation gap, for the evolutionary processes refuse to wait for those who have dropped out of the process. While the term, "dropped out" most often is applied to those youth who separate themselves from the order of the establishment, it might be applied more realistically to adults who cease to grow and who become the pawns of history chained by their foreclosure on static concepts of yesterday.

Thus it is, that Bruno Bettelheim places the responsibility for a viable ideology squarely on the shoulders of the adult generation. The problem of the generations, by which he means the coming of youth into their own by replacing the older generation, is greatly intensified whenever the older generation has lost its bearings, because when the older generation is lost, the younger generation is lost with it. And this, he says, is the situation in which large segments of American youth find themselves today. Two brief statements coming from Bettelheim's essay, "The Problem of the Generations,"⁸⁶ provides a clue to a breakthrough in the present generational revolution.

Contrary to some people's opinion, youth does not create its cause for which it is ready to fight. All it can do is to embrace causes developed by mature men. But youth can only do this successfully if the older men are satisfied with providing the ideals and do not wish to lead the actual battle for reaching them. Or, to put it differently, a youth expected

⁸⁶Erikson, The Challenge of Youth, pp. 76-109.

to fight for his personal place in a society of well-defined direction is not lost but on his way. A youth expected to create a new but not yet delineated society finds himself a rebel without cause.⁸⁷

What is of some importance here is that the need is for a cause, and not for a completed battle plan, or a structured view of the results of victory. One of the problems with which adults are wrestling in the area of ideologies is the unrealistic view that they must have "all the answers" or be found wanting in the eyes of youth. This false image of ideology is a hangover from their view of knowledge birthed and nurtured by a preknowledge explosion mentality. They want to get the future pinned down to a present scheme. But this cannot be in a new era of constant change. Therefore, what is needed is a new birth of faith in which a new "Abraham" will be willing to go from his country and kindred into the land of the future.⁸⁸ And it is not necessary that the new Abraham must know where the new land is, or what the structure of its government will be, but that he is willing to go in obedience to the inexorable power of "creativity" and for his progenies' good, for as Bettelheim says:

Old age is happiest when it can take youth up to the threshold of the good and the new and, like the mythical father of the West, point out the Promised Land to its children, saying: You and only you in a hard fight, will have to make this your own; because what is handed down to you, what you have not won for yourselves is never truly your own.

.....

⁸⁷Ibid., p. 89.

⁸⁸Genesis 12:1-3.

Youth, on the other hand, is happiest when it feels it is fighting to reach goals that were conceived of but not realized by the generation before them. What the older generation then urgently wished for itself, but had to acknowledge as the hope of the future-- this is the legacy of youth. That the preceding generation wished to create such a better world makes it a worthy standard for youth. To come closer to achieving it through its own efforts proves to youth that it is gaining in its own rich maturity.⁸⁹

IV. SUMMARY AND CONCLUSION

The basis for being with and for youth, then, lies within the reality of the youth's own existence. The adult who would meet him there must meet him in the indispensable and ceaseless processes of that existence. In the biological and social processes the concern of the adult who would be with and for youth should be to provide those "expectable environments" which are necessary for the working out of the ground plan for human life. In the psychosocial process, there is a continuing concern for providing the necessary "expectable environments." But there are further opportunities to be with and for through an understanding of what is going on in the ego process, and then becoming an enabler in that process through the role of adult guarantor. As guarantor, the adult can not only aid in the resolution of the psychosocial crises of youth and young adulthood in their immediate sequential expression, but he also has an opportunity to aid in the resolution of those crises by enabling the

⁸⁹Erikson, Challenge of Youth, pp. 105, 106.

youth to reopen his work with prior psychosocial crises whose faulty resolutions may be inhibiting his work in the present epigenetic steps.

Finally, the adult can be with and for youth in the co-creation of meaning process. His stance in that process is that of the guarantor. As guarantor in the meaning process, he helps youth to make sense out of the experiences of his life and the events of his time by "offering" the personally achieved meanings of his own life along with the great paradigms of their own common heritage. By relating to youth in these ways, the generation gap can be bridged, and the threat of generational revolution forestalled. And, again, the primary responsibility for such a relationship lies with the adult generation.

CHAPTER VI

TWO MODELS FOR BEING WITH AND FOR PEOPLE IN THE GENERATIONAL REVOLUTION

Two differing types of church models are being presented as ways of providing the setting in which being with and for people in the generational revolution can occur. Both are consciously designed to make contact and establish rapport with the alienated youth. Both models, also, are ultimately designed to meet the most basic human needs of the individuals to whom the ministry is directed. The first, "the service center" or "task force" model, has little or no congregation to give support or become involved in the project. In fact, the congregation in this model is almost non-existent. The handful of remaining church members are simply a part of the adult advisory committee of the project. The second model, the "congregational" model exists in conjunction and relationship with a strong, healthy congregation of church members.

I. A SUNSET STRIP CHURCH "SERVICE CENTER" MODEL

The model being described here refers to a specific project sponsored by a specific church at a particular church location. "The West Hollywood Project" is located at the West Hollywood Presbyterian Church at 7350 Sunset Boulevard, Hollywood, California. The West

Hollywood Project is a special type of ministry to young adults which has, since 1964, centered around one particular man even though many different, additional staff have been involved. Rev. Ross Greek, the pastor of the West Hollywood Presbyterian Church since 1957, has been in charge of the West Hollywood Project since its beginning. So significant has been the inspirational leadership of Rev. Ross Greek, that the West Hollywood Coordinating Council honored him on November 1, 1967 as "the Man of the Year."¹

In this particular project, the process of change that occurred with the congregation is of particular importance. A brief history of the congregation will be reviewed which shows the change from a strong, independent congregation to that status of a mission project.

The task force status of the West Hollywood Project is evidenced by the emergency telephone list that appears in the pastor's study which includes, among other things, the following sources of help: a doctor's name and number, an ambulance, the Fire Department, the Police (extension number and name of one man), the Sheriff, the Venereal Disease Clinic, the County Hospital, the Hollywood Health Center, the dental clinic at the University of Southern California (free), the American Civil Liberties Union, the Job Corps, the Free Clinic, the Emergency Receiving Hospital at the University of California at Los Angeles (twenty-four hours) the Diggers Society, the War Resistance League, the Crisis House, and the Presbyterian Synod.

¹Recognition dinner held at the Cafe De Paris, 7038 Sunset Boulevard, Los Angeles, California, November 1, 1967.

The information that appears on the following pages has been received through the personal experience of the authors, through working with Rev. Ross Greek on Sunset Strip, through conversations with various staff members including the assistant pastor, Rev. Allen Rohlf, and through the record of minutes of various groups related to the West Hollywood Project.

Brief Review of Historical Developments

The decline in membership of the West Hollywood Presbyterian Church across the last fifteen years has been dramatic. In 1953, the membership was approximately 600. Today (1969) the membership is thirty. The change was due to several different factors including a congregational split in 1955 because of internal and organizational problems, and later because of the special youth ministry in which the church became involved. When Ross Greek became pastor in 1957, the membership was approximately 300. The change in the community and the response of the church to ministering to the Sunset Strip youth were factors in the declining membership.

The following paragraphs are taken from a special Status Report² which is part of the minutes for a meeting held on September 28, 1967.

For more than ten years (1957-1967) the Reverend Ross Greek has led his congregation through the difficult days of community and "church life" transition period.

²Status Report, part of the minutes of the Crisis Counseling Committee, September 28, 1967 at the West Hollywood Presbyterian Church, p. 1.

Of special note has been the increasing "crisis in youth" focusing on the large influx of teenagers and young adults into the West Hollywood Sunset Strip area.

From a family-based community has emerged a neighborhood consisting of forty per cent Senior Citizens, and thirty per cent single Young Adults, with a vastly mobile hippie NOW Generation community.

While the West Hollywood pastor has sought over the years to attend to the pastoral needs of his people, still, as one would imagine, many of the older members have found it difficult to make the transition from the old to the new. Some have left, others have stayed, and are resisting the new program, yet a few remain and support the new directions.

Of special note are the many requests and proposals that have come from Ross Greek over the years, requesting the development of a special Youth Ministry in the community.

The Sunset Strip has become an action center for youth from all over the country; the November-December (1966) disturbances and demonstrations on the Strip symbolized the seething frustration of our nation's youth; the love-ins by hippies in San Francisco transplanted to Los Angeles, all have focused both the growing problem and the increasing inability of the "Establishment" to face and cope with those who have rejected traditional life styles.

The Reverend Ross Greek's creative, if controversial, role in the midst of the growing crisis is well documented.

Of special note is the Sunset Strip Action Project which saw fifteen ministers and seminarians spend one night each week on the Strip for a 13-week period following the 1966 demonstrations, as well as the recently created West Hollywood Ecumenical Advisory Group's role in finding new directions for the ministry at West Hollywood.

In the West Hollywood Project a breakthrough in ministry to the youth generation is much in evidence. All the possibilities are present for a "once in a lifetime" involvement in the social revolutions surrounding the NOW Generation. The role of sensitizer to youth needs; the role of a "crash" haven for youth; the role of a bridge between the generations; the role of resource to the established community; and the role of interpreter of youth language and image of the new ministry, in the name of the Gospel of Christ, is both realized and possible.

In describing the specific actions and events, the Status Report also presented the following items under the heading, Historical Policy Development.

1. The Genesis of the congregation in the early 1900's in an established family based community led to . . .
2. A change in the post-war years to its crisis, climaxing in the late 50s and 60s in apartment houses and increasing young adult occupancy of the area.
3. This era climaxed in 1961 with an appeal for a new building and subsequent action to erect the present facilities at 7350 Sunset Boulevard.
4. In 1964 came the first proposal for a young adult ministry.
5. In 1964-65 the Whittier Presbyterian Church committed ten per cent of its Building Fund to West Hollywood.
6. During this period (as illustrated in November, 1965), there was a series of conversations with dissenters within the congregation, those who sought to "keep the congregation as it was."
7. In August, 1966, the Pacific Palisades Presbyterian Church came into the picture, following their commitment to the capital needs of the Church through their 50 Million Fund pledge.
8. In August, 1966, there was a proposal first drafted to develop a "sister church" concept, where members of churches would bring Time, Talent, and Treasure to West Hollywood (hopefully soon to be implemented).
9. In November, 1966, came a second proposal for a young adult ministry ecumenical.
10. In January, 1967, the policy decision was made by the congregation of the West Hollywood Presbyterian Church to enter a larger ministry supported by the West Hollywood Ecumenical Advisory Council.
11. The 1967 proposal of the West Hollywood congregation was approved by the Department of Metropolitan Mission.

12. The West Hollywood Ecumenical Advisory Council had a series of meetings from March 21st to September 30th.
13. In July, 1967, the proposal went to the Board of National Missions to meet the emergency crisis at the West Hollywood Church. (The crisis relating to the youth culture.)³

Sponsoring and Related Organizations.

The West Hollywood Project, a specific youth ministry, was first proposed in 1964 and since that date has had a variety of relationships and affiliations with numerous congregations, denominations, organizations, and advisory groups. Some of them have provided counsel and advice; some have provided financial support at times; and some of them have supplied personnel to assist in the project.

These groups related to the West Hollywood project have included J.A.M., Joint Action in Mission, which refers to a group of Protestant urban representatives of churches including the United Church of Christ, The Methodist Church, the Church of the Brethren, the United Presbyterian Church and the Protestant Episcopal Church; C.O.M.M.I.T., an interdenominational Center of Metropolitan Mission In-service Training; the Inter-religious Committee of the Los Angeles Region Goals project, an organization comprising approximately thirty representatives from various church organizations; the Collegium, which comprises representatives from J.A.M., C.O.M.M.I.T., the Goals Project, the Protestant Community Services and the Southern California Council of Churches Committee on Religion and Race; the Ecumenical Advisory Council, a group

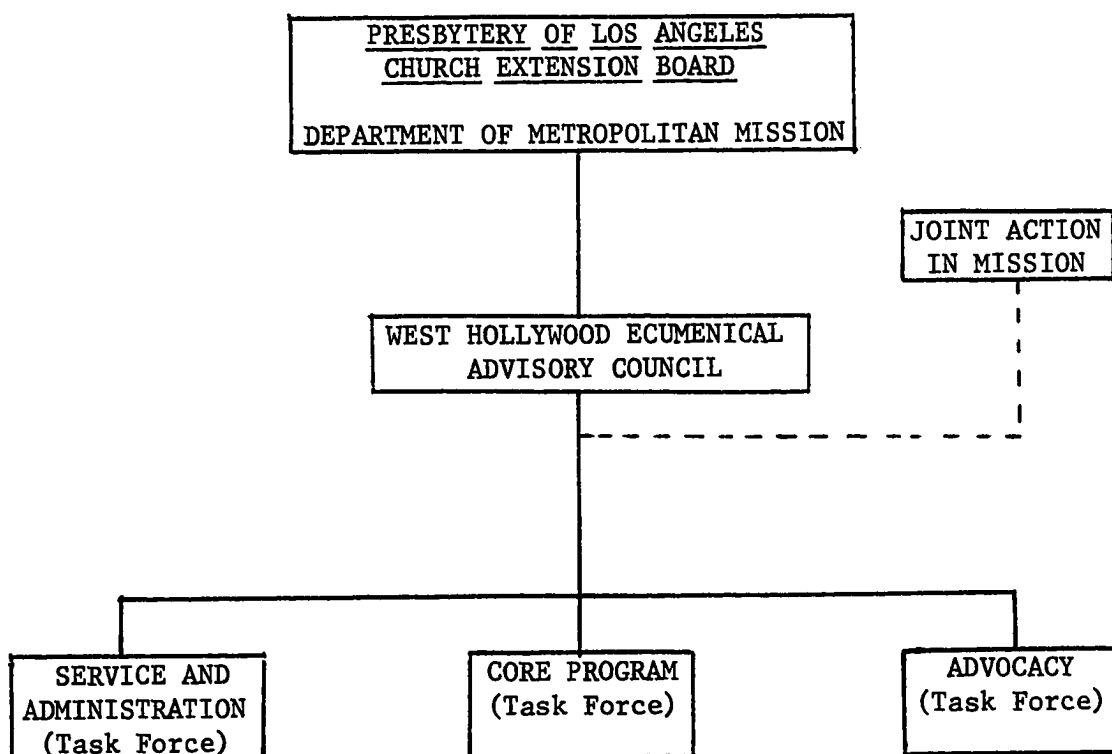
³Ibid., p. 2.

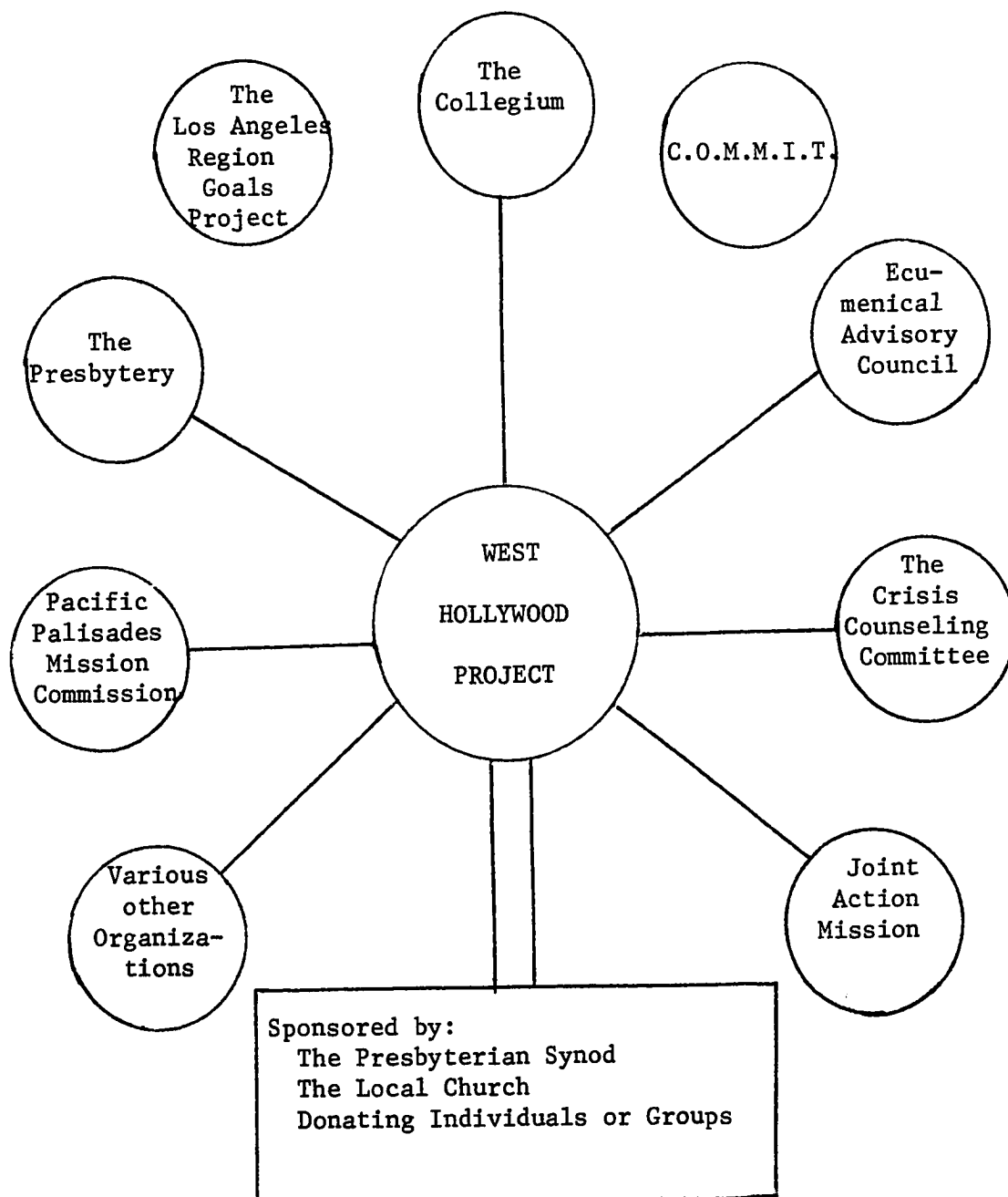
of local representatives from various denominations organized for the purpose of advising and counseling the West Hollywood Project; the Pacific Palisades Mission Commission, from the Pacific Palisades Presbyterian Church; the Department of Metropolitan Mission, of the Presbytery; the Presbyterian Synod; and various other organizations.

The present financial support (1969) for the West Hollywood Project comes from the Presbyterian Synod (sixty per cent), the local congregation (twenty per cent), and through special gifts (twenty per cent).

The West Hollywood Project has always been flexible and adaptable in every way including organizationally. In 1967 the organizational structure was as follows:

WEST HOLLYWOOD PROJECT





The West Hollywood Project, a "service center" model, is sponsored and supported by: The Presbyterian Synod (sixty per cent), the Local Church (twenty per cent), and interested individuals and groups (twenty per cent). The Project has a working relationship, particularly for advice and counsel, with a variety of other organizations and groups.

At that particular time the program was directly under the West Hollywood Ecumenical Advisory Council which in turn was under the Department of Metropolitan Missions of the Presbyterian Church and the work of the program was divided into three divisions, each of which was called a Task Force: (1) Service and Administration, tasks include these concerns,-- feeding, sleeping and housing arrangements, physical involvement, budget, medical concerns, police relations, transportation, and general administrative problems; (2) Core Program, tasks include worship, pastoral concerns, personal counseling and therapy, interpretation, coffee house, arts and crafts, and drama; (3) Advocacy, tasks include-- public relations, relations with neighbors, merchants and other community people.

At the present time, the West Hollywood Project is more directly under the supervision and administration of the Presbyterian Church. The Ecumenical Advisory Council concluded as of February, 1968.

The West Hollywood Project's Policies, Goals and Program Priorities.

The following policy summary was adopted in 1967.⁴

1. The West Hollywood Project is committed to finding the meaning of the life of Christ for life within this NOW Generation.
2. The West Hollywood Project will respond to the NOW Generation NOW.
3. The West Hollywood Project will provide handles to the "door" into the hippie community.

⁴Ibid., p. 3.

4. The West Hollywood Project will seek to be available twenty-four hours a day, seven days a week.
5. The West Hollywood Project, while responsible to Presbytery through the Department of Metropolitan Mission, will work initially and primarily through ecumenical structures.
6. The West Hollywood Project will broaden the base of the local congregation by enlisting persons in the life of the Worship-Servant core from other congregations.

The West Hollywood Project has had short range goals and long range goals which are as follows:

a. Short Range

1. To respond to the hippie expression of youth rebellion by direct services.
2. To provide counseling services to youth.
3. To provide services direct and indirect in the area of feeding, medical, arts and crafts, drama, etc.
4. To provide housing for runaway girls, primarily ages 13-17.
5. To build lines of communication and effect reconciliation with the "established" culture.
6. To build a bridge to the merchants, the churches, and the larger community.
7. To involve the wider community of faith in the ministry at West Hollywood.
8. To maintain a responsible balance within the project as a whole.

b. Long Range Goals

1. To discover the most creative mode of relating the Gospel to the NOW Generation.
2. To understand the youth culture and determine the nature and extent of the "Teenage Revolution" as expressed in the present hippie mode.
3. To explore a model for the involvement of the church

in research action in the midst of the world during a social crisis.

4. To train clergy and laity in ministries of listening, exposure, and "presence."
5. To develop tools of communication between and within youth culture and adult culture.
6. To discover and develop skilled theological interpreters of the youth culture, especially from those within that culture.
7. To provide a resource of data and experience to feed parish and campus ministries.
8. To remain involved flexibly and with responsiveness as the project develops.⁵

Program priorities for the West Hollywood Project have been divided into three groups and include the following:⁶

1. Housing
Interpretation
Communication Center
Counseling
Worship and Parish Life
2. Feedings
Arts & Crafts
Coffee House
Transportation to medical facilities, etc.
3. Medical and Sanitation
Police Relations
Job Referrals
Drugs
Counseling
Drama Groups

Services Rendered by the West Hollywood Project.

The types of services given by the West Hollywood Project have

⁵Ibid., p. 4. ⁶Ibid., p. 5.

been as varied as the needs of the individuals served. The basic needs of food, clothing, employment, housing and medical and health concerns have always been a point of priority.

Some of the more specific parts of the program currently include: arts and crafts classes, daily rap sessions which deal with issues or feelings, group therapy classes, psycho-drama classes and other discussion groups with psychiatric social workers. The West Hollywood Project has facilities for washing and drying clothes, a first-aid center, job connections, various referral arrangements, and a broad, recreational program led by two individuals from Harlem who are supplied by the Economic Youth Opportunity Association.

The current program also includes a "feed-in" Monday through Friday at which time the church provides food for the Young Adults of the community. In the winter the attendance at feed-ins varies from twenty-five to fifty and averages about thirty-five. In the summer it increases to from forty to eighty and averages fifty-five.

The current night program at the West Hollywood Project includes various community group meetings, a chapter of Alanon (Families of alcoholics), a group for narcotics users (co-sponsored by the Do-It-Now Foundation)⁷, groups for parents of narcotics users, and other activities.

⁷Do-It-Now Foundation, 6230 Sunset Boulevard, Hollywood, Calif. (The Foundation is a non-profit, charitable and educational organization with the curbing of narcotic and drug abuse among teenagers as a main function. They are engaged in an urgent campaign to stop young people from the abuse of the drug amphetamine.)

For several years the West Hollywood Project also sponsored "West Holly House", a project for girls which supplied housing needs for these four groups of young women: (1) runaway girls, (2) girls who were ill and in need of medical care and shelter, (3) young women who wanted to rehabilitate themselves and again re-enter society, (4) girls who were part of the West Hollywood Presbyterian Church's daytime program who needed housing. This project was very worthwhile while it was in operation, but because of lack of funds, closed in September, 1968.

The Change From the Philosophical Hippie to the Hard Core Doper.

Some of the personnel who are working with the West Hollywood Project currently, and also had had experience with the project three years ago, speak longingly about "the good old days." In 1966 and 1967 a large percentage of the youth on Sunset Strip were true hippies, that is, philosophical, articulate, young people who expounded high ideals about brotherhood and peace and equality. Speaking to them and discussing concepts with them was an interesting and enjoyable experience. Today, the entire situation is changed drastically. The true hippies have gone elsewhere. The Project now finds itself ministering mostly to the hard core, unemployed, deprived, disadvantaged and disorientated young adults. Many of them are heavy dopers. Some of them are "bikers." From seventy to eighty per cent of them haven't finished eighth grade.

Because of the change in the type of young adult in the community, the possibility for effectively ministering to them is lessened and the

work is increasingly frustrating and discouraging. Being with and for this particular group of young adults is a difficult feat to accomplish.

Community Reactions.

All through the West Hollywood Project history there has been a continuous objection to the presence of the youth on Sunset Strip and in many cases, an objection to the project's ministry to them. These objections have come from representatives of business and commercial establishments, from home owners, from the police and law enforcement representatives, from civic leaders, etc. Occasionally, legal pressure has been applied to the West Hollywood Project. Rev. Ross Greek was taken to court in the fall of 1967 because of factors related to his ministry to the young adults of the community. Then, too, there are continuous rumors of petitions being passed throughout the community in attempts to close down the West Hollywood Project.

On the other side of the ledger there is evidence of more community support than was true several years ago. A number of stores are secretly and privately cooperating with the Project and furnishing supplies for its ministry.

Conclusion Regarding the Service Center Model.

This type of ministry must of necessity be supported by the larger, somewhat removed, organization. In a setting like the Sunset Strip situation, the task force service center type of ministry is

most effective and support needs to come "from a distance." Because of the difficulty of ministering to these alienated young adults, the situation calls for specialists only in this "restricted area." In other words, there are many individuals and organizations which find it possible to serve from a distance, but find deeply involved "hand-to-hand combat" intolerable.

The West Hollywood Project, particularly in the last five years, has definitely served a great need with the youth and young adults of the area. These needs have included physical, social, psychological artistic and spiritual.

The effectiveness of the program is varied with the type of youth to whom it has ministered and the type of ministry offered. Sometimes the youth have been more receptive and responsive than at other times, depending upon the depth of their own alienation status. The ministry has had to be extremely patient, sometimes ministering on a "stand-by" basis. Sometimes it was a matter of being available "in spite of" the danger of being used or taken advantage of. At times the success of the ministry could be measured only in terms of "holding your own" and keeping things steady and quiet. The ministry also has had to be extremely flexible and adjustable, referring both to staff and to program.

Occasionally Pastor Greek, in reminiscing about the moments of the past and the decline or "loss" of his congregation, pensively remarks, "Where did I fail?" After years of being close to many families and then seeing those families retreat as a new type of ministry is being established, Pastor Greek sometimes has heavy and sad memories.

However, the knowledge of ministering effectively and lovingly to thousands of the nation's alienated youth who have visited and gathered in the Sunset Strip area has been a rewarding and fulfilling aspect in Rev. Greek's experience.

According to Allen Rohlfs,⁸ assistant to Rev. Ross Greek, the future of the congregation will show a gradual growth in membership consisting mainly of the single young adults of the "street" community. Rev. Rohlfs believes that there will be a gradual phasing out of the ministry to the transient young adults because there will be less and less transient young adults in the area. The type of ministry will also of necessity change because individual gifts and contributions will be more difficult to receive. Increasingly there will be a move toward a self-supporting congregation instead of the mission status presently held.

If this is so, there will have been a complete cycle from congregation to mission to congregation, and in the interim, the records will reveal a fantastically, creative ministry in being with and for the Sunset Strip young adults involved in the generational revolution.

II. A CONGREGATIONAL MODEL

The congregational model which is described in the following

⁸Through a telephone conversation with Assistant Pastor Allen Rohlfs on February 21, 1969.

pages refers to a specific congregation.⁹ The local church has made a deliberate attempt to be with and for people, to serve human needs, and to be an agent in producing effective and improved change in societal and family conditions, as well as in individual lives.

The congregational model herein described, with its various projects, is intended eventually to be a model for other congregations throughout the United States.¹⁰

Seven projects will be presented in the description of the congregational model. They vary in interest and age, from the nursery-age children to senior citizens, from folksong entertainment to attempts to deal with racial prejudice. Because of the focus of this dissertation upon youth in the Generational Revolution, this section will conclude by dealing in a detailed way with the three projects especially pertaining to that topic. These three projects are: The Brethren

⁹The congregation referred to is the Church of the Brethren in Glendale, California, which has a membership of 400 and has, in recent years, been particularly conscious of community and society's problems. All of the projects described in the following pages have been established since 1963. Some of the projects have been launched in connection with the work of this dissertation and the Rel. D. program.

¹⁰The pastor of the Glendale Church of the Brethren, Matthew Meyer, who is one of the authors of this dissertation, will, as of September 1969, be employed by the National Office of the Church of the Brethren, located Elgin, Illinois. One of his primary responsibilities will be to promote new and creative ministries among the one thousand Church of the Brethren congregations in the United States. The congregational model described in this dissertation will be presented to numerous other congregations as well. Of course, each congregation must make specific applications of any model to the local church situation and community need.

Coffee House, The Interns in Human Relations, and The Brethren Youth Center.

A Description of a Congregational Model.

The congregational model is in contrast to the "task force" or "service center" model, in that the congregation is local, present, personally interested, and directly involved with the projects. Many of the specific projects in the congregational model occur on the church grounds; the local facilities become the home base of operations; and there is usually regular contact between members of the sponsoring institution and participants in the special project.

The congregation, becoming increasingly sensitive to the social, family, and individual needs within its own community, studies the need, determines whether the issue belongs within the church's scope of concern, reviews the resources available, and then, where feasible and desirable, proceeds to take action in meeting the need or problem in question.

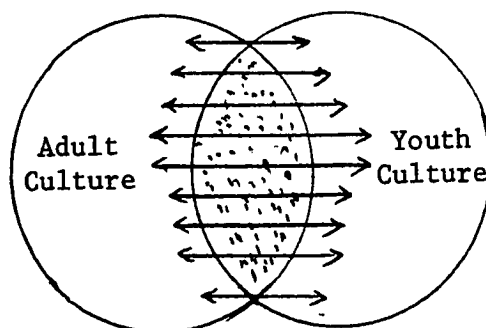
The great advantage of the congregational model is that there is a supportive, interested, involved group of people who also comprise an organization. Individually and organizationally they have interest and power to bring to bear upon a need or concern.

The Principle of Differing Cultures in Juxtaposition.

In the congregational model the youth culture and the adult culture, for example, can be brought into proximity and relationship,

even though they differ greatly or perhaps clash vehemently. Where these two groups represent conflicting cultures there often is considerable discomfort, unhappiness and pain. When the two differing cultures clash severely, that is, when they have opposite or conflicting styles of living, standards of morality and ethics, value systems, styles of dress and grooming, etc., there are frequent instances of overt hostility and anger.

One major value of the congregational model is the possibility of this juxtapositional relationship between the adult culture and the youth culture. This is not only a possibility, but rather a necessity if communication across the generation gap is to be established and maintained. The gap is always intensified or widened whenever one side pulls back from a relationship with the other. The obvious goal, which is very possible in the congregational model, is to keep these two churning, changing cultures in contact and communication. These two cultures can be diagrammed as follows:



This relationship of the two cultures, which is usually a rubbing, clashing, sparking interrelatedness, is also the basis of a valuable communication and understanding. Also, the ever-present myths about the other group are dispelled as first hand knowledge is acquired and a continued relationship is maintained. As one adult can be a significant "adult guarantor"¹¹ to one youth, so the adult culture can be a "guarantor" to the youth culture.

The process of identity formation is enhanced on the group level, as also on the individual level, only in relationship. Erikson says, "True 'engagement' with others is the result and the test of firm self-delineation."¹² The opposite is also true; we develop and maintain our identity only in relationship.

The role of the adult culture is to be the supportive, affirming, and stabilizing force standing beside the youth culture. Many times, similarly to a one-to-one relationship, the adult culture must be a fortress against which the youth culture can batter. Thus the adult, individually or corporately, becomes a "battering fortress," and participates in an important growth event, for the youth in his development, the adult in his development, and for the adult-youth relationship. The identity formation process is enhanced when this relationship exists.

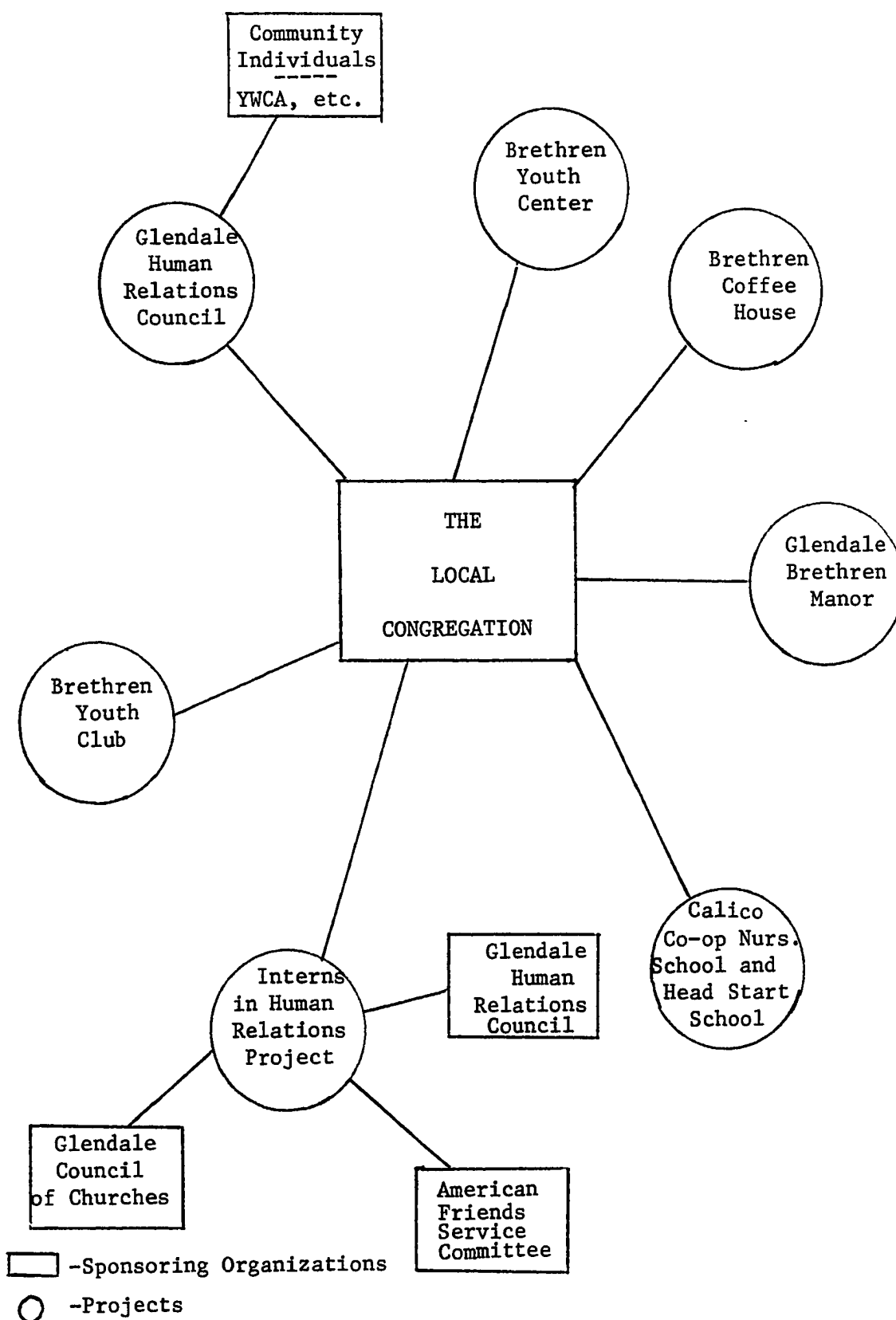
¹¹Erik H. Erikson, Identity and the Life Cycle (New York: International University Press, 1959).

¹²Ibid., p. 124.

The continuous temptation in this side-by-side relationship between the youth and adult cultures, is for one of the cultures to pull away from the relationship. Sometimes the pain and discomfort of the ongoing relationship is beyond the toleration point, or else there is simply a lack of desire to maintain the relationship. Another danger is that one culture is swallowed up by the other. In a sense each culture is fighting for its identity and integrity. If one is consumed or overrun by the other, the loss is tragic for both, and the relationship has not succeeded. The goal is for both cultures to maintain their identity and integrity and in the process of relationship learn from each other.

An Overview of the Congregational Model

The local congregation, in the following diagram, is the initiator, the enabler, or the organizing agent in launching certain projects and programs designed to meet a certain need or problem. In the diagram, the rectangular drawings represent established organizations which sponsor or assist in sponsoring projects. In specific instances, several other organizations cooperated with the local church in sponsoring a particular project. The circular drawings are the projects which were established.



A brief description of each of the seven projects in the diagram might explain the scope and variety of congregational concern and community need.

1. The Brethren Coffee House. This program was established to meet the needs of community youth for an occasional evening of folk song entertainment. Every second and fourth Friday evenings, from 8:00 p.m. to 10:30 p.m. the church social hall is a "coffee house." There are small tables with candles and circles of chairs, a spotlight on entertaining acts, and teenage girls serving refreshments. The coffee house provides a place for youth to be entertained; it presents an opportunity for growing performers to gain experience;¹³ and it offers a setting where communication can occur between the generations, and between the church and the community.

2. The Interns In Human Relations Project. This was a two month summer project in 1966 whereby an integrated group of twelve college students from various parts of the United States (from Mississippi, Massachusetts, Pennsylvania, New York, Kansas, and elsewhere) lived in Glendale for approximately eight weeks. This interracial group provided teams of speakers for more than sixty organizations throughout the city, operated two one-week camps (one Junior High and one Senior High), met with civic and social leaders, and informally met for discussion experiences with countless

¹³Pat Paulsen is among the many Brethren Coffee House entertainers who have risen to professional fame.

individuals. The purpose of the project was beamed at counteracting racial bigotry and prejudice. The method of this attempt was mainly to expose an interracial group of youth to the caucasian citizens of an all white city. Therefore, part of the assignment for these youth was merely to be available so that caucasians of the community could personally develop acquaintances with them. Then, too, the interns were trained to lead interesting and stimulating discussion periods to encourage prejudicial ideas to be examined. This project was extremely significant and successful in creating an impact upon the residents of the local community.

3. The Brethren Youth Center. This project which has been operating for two years is mainly an open, unstructured program four afternoons and evenings per week in which community youth have free time to play pool, listen to the jukebox, play ping-pong or simply socialize together. The program also includes a Saturday night dance every other week with a live band, in addition to the other facilities. Attendance at the dances ranges from seventy-five to two hundred youth. Other parts of the project include an extensive, individual or group counseling program, special tutoring and grooming classes, drug education programs, some legal advice, sessions on police-youth relations, and other various interest groups. The program has been fantastically successful in reaching alienated youth of the community and in establishing trust relationships across the generation gap.

4. The Brethren Youth Club. The Youth Club is a structured, three hour program for children and youth from grades one through twelve. There is a specific schedule of classes, activities and interest groups. The program includes singing and rhythmic choir rehearsals, Bible study classes, craft classes, recreation periods, special discussion groups and a fifty cent meal together. The program is open to all community youth but by the structured nature of the program, the Youth Club is limited in its appeal to alienated youth. However, it is well appreciated by those youth who do participate and for many of them, the church has once again become the social center of their week's schedule. The Youth Club calls for a certain degree of discipline and loyalty but also provides an experience of relaxed enjoyment and social fun.

5. The Glendale Brethren Manor.¹⁴ This is a project that is still in process. The local church has already sponsored a new corporation which has been in existence for approximately nine months and is called "Glendale Brethren Manor." The proposed plan calls for the building of a nine story, two hundred unit apartment complex for senior citizens. It will provide attractive, comfortable, living accommodations for the modestly-fixed people over sixty-two years of age. The Brethren Manor apartment complex will provide central dining facilities,

¹⁴The last three projects (Nos. 5, 6 & 7) do not specifically pertain to youth but are included briefly here to show a broader view of a congregational model serving the community's varied needs. The first three are of special interest to the dissertation topic and are dealt with later in greater detail.

social and recreational facilities and extra medical provisions for the residents. This \$2,400,000 project will be financed with Federal money through the Housing and Urban Development arm of the Federal Government.

6. The Calico Co-op Nursery School and the Headstart Preschool.

Through the efforts of several community people and the willingness of the local church and its pastor, the first interracial nursery school in Glendale was organized in 1965. Later, the Headstart Preschool, also interracial, was hosted by the local church and recently three other churches have the Headstart program as well.

One of the main purposes of the interracial nursery school program has been to help people become personally acquainted with members of minority races. This opportunity for exposure and experiences in a broader racial context, it is hoped, will help to develop better racial harmony in the future.

7. The Glendale Human Relations Council. The pastor of the local church, along with several other members of the church, were among the small group of people who founded the council. Many officers' meetings, committee meetings, and regular membership meetings have been held in the church facilities. After a public meeting in the church sanctuary at which Dr. Louis Lomax spoke, and a head-on confrontation with the John Birch Society, the pastor received numerous threatening telephone calls and other types of harassment. The Glendale Human Relations Council, after five years of existence, is a

respectable and well established organization in the community. Its achievements in the field of race relations have been most significant. Dr. Christopher Taylor, past President of the Los Angeles National Association For the Advancement of Colored People,¹⁵ stated: "Now there will be no need to demonstrate in Glendale. There is a Human Relations Council, a group of interested citizens, with whom and through whom we can speak about discrimination in Glendale."

Detailed Analysis of Three Specific Projects Within the Congregational Model.

Three of the seven projects described briefly in the preceding section pertain in a special way to youth involved in the Generational Revolution. The following detailed analysis of each of these three specific projects will show a closer view of the progression of study, action, and evaluation on each. More specifically, the discussion on each project will deal with these four emphases:

1. The situation involving a felt need.
2. The plan and purpose.
3. The action steps.
4. The review and evaluation.

Of the three projects described here, the Brethren Youth Center is by far the most significant both in terms of the number of individuals contacted and in terms of attaining desired results in

¹⁵An address by Dr. Christopher Taylor, past President of the Los Angeles National Association for the Advancement of Colored People, at the Church of the Brethren, Glendale, California, August, 1963.

crucial cases of need. The establishment of trust relationships and warm, honest communication with the alienated youth is especially rewarding. At any rate, more space and greater detail will be given to the Youth Center project because of its size, its effectiveness, and its focus on the issue with which this dissertation deals.

The Brethren Coffee House

One of the urgent needs of the city which was expressed both by youth and adults is centered on the fact that there were so few places for youth to go and to spend an enjoyable evening within the local city. There were no coffee houses and no regular places of entertainment except the motion picture theatres. This vacuum in the social atmosphere of the city called for the development of an entertainment spot for youth. Because of the conservatism of the community, several attempts in past years by various restaurant owners to establish teenage night clubs were always soundly defeated. The observation was made that any attempt to develop an entertainment place where youth would gather would also run into some community opposition.

The plan called for the establishment of a coffee house which would feature folk song music along with some variety which might include comedians, piano players, and other instrumental and vocal entertainment. Originally, the plan was to have a coffee house evening once a month which later became twice a month.

The Brethren Coffee House was launched quietly and with little fanfare as the pastor and a few interested laymen formed a working

committee which took care of all arrangements such as supplying entertainment, preparing the social hall, providing refreshments, etc.

Within a few months there was organized a more solid and permanent organization which consisted of a nine member Board of Directors which included young adults from various religious and non-religious backgrounds. From the beginning it was a community-centered project.

Early in the coffee house existence (which now has a five year history) the Board of Directors adopted a Statement of Purposes and Policies for the Brethren Coffee House.

The Brethren Coffee House is designed to meet a particular need for residents of the Glendale-Burbank-LaCrescenta areas. It was established so as to provide good entertainment in a most desirable and wholesome atmosphere. The intention is to maintain the highest standards of the Judeo-Christian tradition, both in the policies of the Coffee House management and in the type and quality of entertainment.

The Coffee House is designed to be an avenue of experience, expression, and growth for developing performers. While attempting to maintain high quality, through the service of the Audition Committee, we encourage local talent to use the Coffee House as a training experience. We encourage performers to perform with discretion and good taste in their songs, stories, and comments. Songs proclaiming high religious ideals are particularly welcomed.

The Coffee House is designed to be a fine opportunity for fellowship with friends in an ideal setting. The goal is to maintain an atmosphere of friendliness and congeniality where folk-song enthusiasts will eagerly bring their friends and acquaintances. To the enrichment of life and deep, meaningful experiences we dedicate this Coffee House. Through the rhythmic strum of the guitar and the fascination of the human voice in song, we seek to grow in fellowship, goodwill, and in brotherhood under God.¹⁶

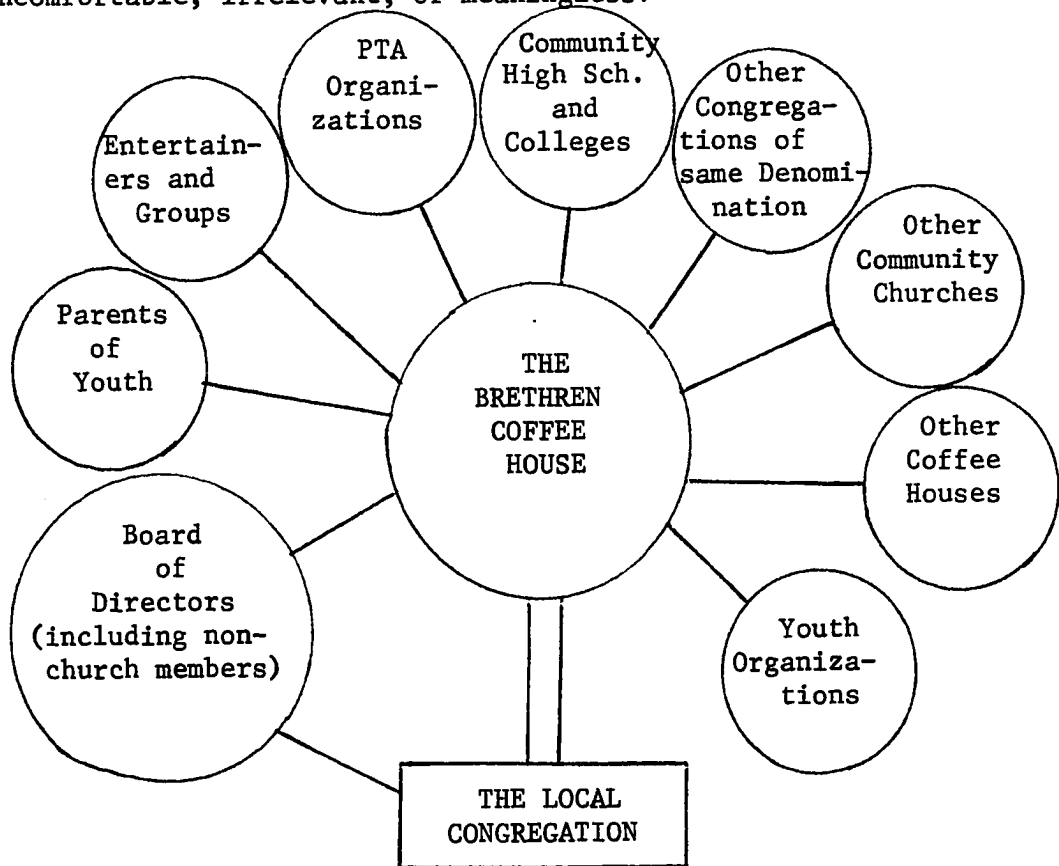
¹⁶Adopted by the Coffee House Board of Directors in 1963.

In a review and evaluation of the Brethren Coffee House across these years is included strong, joyful appreciation for its existence. The reaction from church members, from the community and from other people who became acquainted with the project were for the most part positive and enthusiastic. The reaction from newspapers, television, newsmen and other representatives of the media was always exciting. The Messenger Magazine, the main publication for the Church of the Brethren denomination, featured an article on the Brethren Coffee House in its July 22, 1965 issue. Also, the National Coffee Association produced a film featuring five coffee houses across the United States, one of which was the Glendale Brethren Coffee House.

The purpose for which the Brethren Coffee House was organized has been and is being achieved. It has provided a wholesome place of entertainment for community youth; it has provided an opportunity for exposure for developing performers; it has provided a link of communication between the local church and the community as well as between various people across the generation gap. The Brethren Coffee House was never designed to be "a front for evangelism." That is a devious way to secure new members for the congregation. Instead, the coffee house project was designed to be more "a gift to the community." However, it must be noted that a number of families did become interested in the church because of the coffee house project and some of them have become active members of the congregation.

After five years the Brethren Coffee House continues to serve the community and is still meeting a need of the youth of the city.

The concluding remarks of the article which was printed in the Messenger Magazine almost four years ago could still be said of the coffee house today. "The spirit is a good one, full of the enthusiasm and fervor of youth. The songs speak to their need to be of significance and worth in their world. The atmosphere is one of openness and possibility. You get the idea that Jesus would not find it either uncomfortable, irrelevant, or meaningless."¹⁷



The Brethren Coffee House, sponsored by the local congregation, is operated by a Board of Directors, and has frequent and significant contacts with various groups and organizations within the community.

¹⁷Jack Brennecke, "Glendale's Coffee House," Messenger Magazine (July 22, 1965), 8.

The Interns in Human Relations.

For many years there was a felt need to do something about the prejudice and discrimination that has existed in Glendale. Throughout its history the city has been white, not just by circumstance, but by deliberate design. The city is known for its long standing history of prejudice against negroes, in particular. Some of the residents of the city can remember signs posted on main thoroughfares warning negroes not to be caught within the city limits after dark. At one time there were written clauses in land deeds and also many unwritten policies regarding the exclusion of negroes from the city. Even today, there is a continuing conspiracy particularly among some of the real estate people to avoid selling property to negroes.

The pastor of the local church, who also served as President of the Human Relations Council, enlisted the sponsoring cooperation from the Glendale Council of Churches and the American Friends Service Committee to launch an "Interns in Human Relations" project. The plan called for an integrated group of twelve college students from various parts of the United States, including two from Glendale itself, to spend two months in the summer of 1966 living and serving in the Glendale community. This group of integrated youth and young adults lived in adjoining apartments in one of the more respectable sections of the city. Just their visual presence as an integrated group of people within the community, living and functioning in an acceptable and commendable way was a significant witness to the citizens of the community. The plan called for a particular effort in concentrating

on youth and young adults. The feeling was that a better investment in time and effort could be made with this age group rather than with older people and that these youth and young adults were the future leaders of the community. In actual practice, however, many of the group meetings, both large and small, included many older people as well. The plan called for as many meetings, both formal and informal, as possible with groups of people throughout the city. The interns actually met with approximately sixty different groups ranging from five to one hundred and fifty in attendance within the two months' period. In addition to the group meetings there were countless individual conversations and a great deal of publicity through TV, radio and quite a number of newspaper articles.

Two of the eight weeks were spent in camp. One was for the Junior High youth of the city and another for the Senior High youth. The design of these camps called for an interracial, interreligious setting and the result was that approximately thirty per cent of the campers were negro and practically all of the major religions were represented. The purpose of the camp was to provide an opportunity for Glendale area youth of all faiths to live together for a week, hearing outstanding speakers and discussion leaders present topics of deep concern in the areas of human relations and community life. Each individual was encouraged to recognize his own personal responsibility for community understanding and improvement. Various courses and interest groups included the following: A drama workshop led by a qualified veteran of off-Broadway drama, a skeptic's corner which

gave opportunities to ask questions and to discuss any topics of interest-- religious, personal, moral, etc.; a public opinion lab and an investigation of news media, current events, civil rights, the morality of war, modern art, etc.; and a course entitled "Love, Sex and Life" taught by a local physician.

Clergymen of various religions and other civic leaders of the surrounding area together with the twelve interns provided the leadership for the camps.

In reviewing and evaluating the project, it must be recognized that without the financial undergirding of the sponsoring institutions, particularly the American Friends Service Committee, the whole project would have been impossible. Many people were surprised that so many individuals and groups were interested in promoting this kind of project which had the specific purpose of confronting prejudice and discrimination. In evaluating the project, the leaders and sponsors unanimously agreed that it was extremely successful and effective. Since that time other projects in surrounding cities have been sponsored after the pattern of the Glendale project.

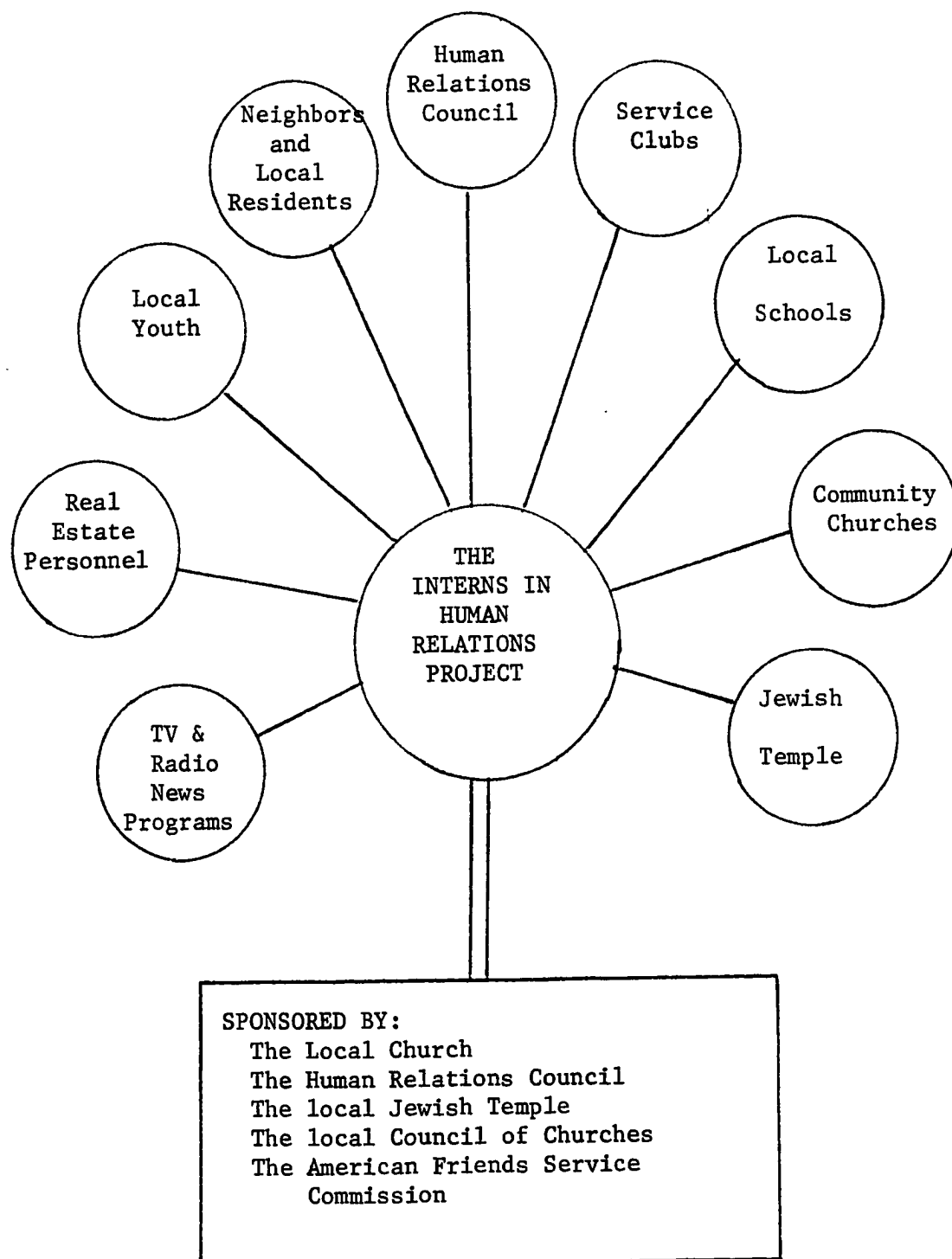
The exposure theory purpose had many interesting angles to it. Part of the plan was that this integrated group of people would be seen and recognized in an otherwise caucasian city. In such a setting, both races are exposed and the fact that the city is all white is very evident when a negro walks down the streets. Then, too, the project was designed to expose the feelings and attitudes of the residents. Sometimes these attitudes were extremely hostile. There were incidents

when some of the negro interns were spit upon, had ice thrown at them, and were called numerous, derogatory names. The exposure of hostile attitudes is necessary in the process of change. A third aspect to the exposure theory has to do with providing an opportunity for individuals to have a personal experience, acquaintance and friendship with people of the minority races.

The individual growth experiences were expressed most vividly in various statements that many youth and young adults made which said in effect, "I have never before personally known a negro. Now, for the first time I have negro friends. Whenever anyone says 'All negroes are . . .' and then express some derogatory remark, I will know that that statement is false, because I have known a negro to whom it did not apply." The exposure of prejudicial attitudes, the vast amount of stimulation of conversation concerning racial prejudice, and the overall public witness of this interracial group of young adults caused the sponsors to feel that the project was very successful.

Participants in the Interns in Human Relations project in Glendale, California in the summer of 1966 included: Charlotte Hussey of Norton, Massachusetts, William T. Coleman III of Williamstown, Massachusetts, Anthony L. Lee of Auburn, Alabama, Pat Brager of Glendale, California, Jane Henry of Compton, California, Nancy Greenfield of Fort Collins, Colorado, Melanie Nesbit of San Antonio, Texas, Peter Seixas of Swarthmore, Pennsylvania, Paige Hutton of Sonoma, California, Jonathan Entin of Providence, Rhode Island and Karen James of Chicago, Illinois and Earl and Jean Harrison of

Philadelphia, Pennsylvania (the Harrisons were the adult leaders of the group and Ann James was the dietician).



SPONSORED BY:

The Local Church
The Human Relations Council
The local Jewish Temple
The local Council of Churches
The American Friends Service
Commission

The Brethren Youth Center.

This is the story of the Brethren Youth Center.¹⁸ Of the more than one dozen experimental projects created by the Glendale Church of the Brethren, the Brethren Youth Center has been the most exciting, most controversial, most promising and most painful of all of them. As one police sergeant said it, "Your trouble is that your project is too successful. You're reaching the kids."¹⁹

Hundreds of teenagers in every community are having a great deal of difficulty working through the identity crisis of adolescence and emerging with an adequate concept of who they are and what their purpose is. One of the greatest needs in this crisis is for the presence of an "affirming adult." Such an adult friend is more important than more peer group friends. The church is in a unique position with adequate facilities and manpower to perform this urgent service, but usually the church is plagued with a common malady of our time,-- fear of involvement.

There is increasing sensitivity among churchmen to the fact that if the church is to be the church and minister to modern society, especially its youth, it must participate in new forms of ministry. There are several reasons for this urgency. One is that the church is not reaching the people through traditional church and Sunday School activities. New methods must be used. If the church is going to

¹⁸Located at the Church of the Brethren, Glendale, California.

¹⁹Spoken in a private conversation by Sgt. Martin of the Glendale Police Department, Juvenile Division.

communicate with non-church people, the church needs to go where they are, speak words and use symbols that they understand and personally relate to them on an individual basis. Then, also, the church itself is in a "life or death" struggle. When a church says no to life, it dies and many have done exactly that. Another reason for entering into new ministries is the simple fact that God has given us creative abilities and calls us to find new ways to express His love and His judgement.

Practically every Saturday night for the last two years (since May, 1967) the church property has been swarming with community youth, as many as two hundred of them. During the week there may be twenty five to one hundred. The church wanted to present something to the youth of our city which would be attractive and popular. The congregation wanted an opportunity for personal relationships with the youth through such a program. They had no idea it would be so easy.

This is the story of the first year of the Brethren Youth Center; its joys and its difficulties; its hopes; goals and purposes; the reactions of the congregation and the community; and its effect, influence and results. The Rev. Albert Hutton, Youth Minister, and Robert and Betty Turnbull, Youth Advisors, along with a dozen regular staff deserve much praise and credit for their distinguished service. Without them the Youth Center would not have opened.

Launching the Brethren Youth Center. In May of 1967 the Fireside Room was opened to the community youth and the church said in

effect, "Come. This is your Youth Center." At that time the church moved in a pool table, a Pepsi machine, some overstuffed furniture, and later on a juke box and then another pool table and a ping-pong table, and invited the youth of the community between the ages of thirteen and nineteen to come and use the facilities that were available. Through the summer of 1967, the Youth Center was open six nights and seven afternoons each week with a dance and a live band in the main social hall on Saturday nights. By the beginning of summer, the community youth many times totaled seventy or eighty on certain week nights and perhaps one hundred on Saturday night. Later in the summer this increased to as many as 150 on Saturday night. Today it is not unusual to have as many as 200 youth on the property for the Saturday evening activities.

The Youth Center setting is always a relaxed, informal situation. It was originally designed as a drop-in Youth Center where youth could come and go as they chose. After several months the policy was changed so that after 7:00 p.m. the youth could not leave and then return. They now must stay, or if they leave, they cannot return. Except on rare occasions, there are not meetings or mass assemblies.

The youth, at various times, can play pool, listen to records on the juke box, play ping-pong, drink pop, play volley ball, dance to live bands, or just sit around and talk.

At various times the Youth Center personnel have or have had classes in: art, cooking and baking, beauty and grooming (for girls), tutoring in history and world government, etc. There are also several

discussion groups scheduled throughout the week for those willing to participate in them.

There have also been discussion meetings for Youth Center parents periodically. Miss Anna Ryan, a psychiatric consultant for the Los Angeles County Mental Health Department, has met with parents and with the regular staff meetings each month.

The most successful activity involving the parents as well as the youth was a recent Drug Education Program. About 150 parents and youth attended the sessions. The seventy parents met in one room and heard a Glendale narcotics officer speak about various popular kinds of drugs, while the youth met in another room and heard and spoke with a group of "ex-users" from the Salvation Army's Manhattan Project. After one hour there was a coffee break, and then rooms were exchanged and the same presentation was given to the other group of attenders. The positive response to that program was heartwarming. Parents and youth alike appreciate being informed about such an important problem.

The youth who came to the Youth Center were from a variety of backgrounds in terms of religion, education, wealth, etc. A great number of the youth who have been frequenting the Brethren Youth Center have had no religious background. Several dozen are currently on probation, having been in difficulty with the law.

Immediately certain problems began to appear. Such concerns as smoking, swearing, drinking, the noise from the live bands each Saturday night, etc. provided constant headaches. The presence of "the bad element" or "the wrong crowd" has caused concern among parents of

"the good kids." All of this brings up the question of the flow of influence. It is almost automatically assumed that all the influence flows from "bad to good,"-- that is, youth who have a record of trouble and anti-social behavior will always influence those who do not have such a record. The church feels the real question is, "How strong and solid are the youth with good habits and wholesome approaches to life? Are they able to not only withstand other styles of living but also to cause the flow of influence to move in such a way as to lift the ideals and habits of other people?"

In a sense, the church is grateful that the "problem youth" of Glendale are coming to our Youth Center. Actually, this is the only church in this city to have any contact with this group of our society. Too often the church in the past has said to the "undesirable elements of our society," "Go away. Go somewhere else. We don't want you here." The church has said this, perhaps not in words, but in their actions and in their lack of acceptance.

In August, 1967, the Saints, Glendale's jacketed gang of youth, arrived at the Brethren Youth Center one Saturday night. They immediately started a fight which, fortunately, did not develop into anything very serious. Across the weeks since that time, and in the process of constant communication with the Youth Center staff, the members of the Saints have developed a close relationship with the adults and the youth connected with the Youth Center. For a number of reasons they no longer wear their jackets. They no longer consider themselves a gang although they want to somehow retain the positive

ingredients of the group feeling. The Brethren Youth Center has made a great deal of difference to the members of the Saints as well as to many other youth who have frequented the Youth Center.

The Youth Center directors attempt to have one adult at the Youth Center for every fifteen youth present. In recent weeks the Youth Center has formed a "C.A.R.E. CORE." This is a group of the most responsible and dependable youth who have willingly committed themselves to care for the Youth Center by personally abiding by the basic policies and taking responsibility to see that other youth obey the rules. C.A.R.E. stands for concern, acceptance, responsibility and enthusiasm which describe C.A.R.E. CORE members' relationship with their Youth Center. In addition to complying with the simple rules such as no drugs and no alcohol, the C.A.R.E. CORE members meet weekly in a business session as part of their administrative responsibility for the Youth Center and also in groups of fifteen for group discussions and personal growth experiences.

The needs of the youth. Just as a little naughty boy is, by his actions, calling for help, so a rebellious youth or a delinquent adolescent is searching for guidelines and desperately grasping for self-identity. The church in attempting to be youth-centered in its activities needs to recognize the psychological needs of young people. Teenagers are caught right in the middle of the problem of ego-identity. Many of the younger teenagers feel as if they really are nobody. Some say, "I am a nothing." Many a late adolescent would rather be somebody

bad than to be nobody. At least if you're somebody bad you're somebody and you have gained some kind of identity. Children and youth are continually working through a series of identity crises and they experience a great deal of identity confusion. The teenage generation seems to be asking four questions: "How can I do my thing? What is happening in the world? Where's the action? Who am I?" The last question seems to be the most important. This matter of identifying oneself, of finding oneself, of developing a self-understanding that is worthy of respect and pride,-- this is a very important step in the life of young people. It seems that in order to achieve an adequate self-identity or identification there needs to be adequate relationships with other people. Apart from relationships with others, we have a difficult time finding an identity.

There are countless young people who need some kind of model or some kind of life style example in order to help them work through the problem of ego-identity. Many of the young people, for instance, have been completely disillusioned with adults, mainly with parents. They have sufficient experience to see through the phoniness which permeates the adult society. For many of them, parents have at least in the feelings of the youth, let their youth down. Parents have been faithless and trustless in, for instance, saying one thing and doing another. In this state of disillusionment, one of the needs of youth is to identify with some dependable, trustworthy, faithful adult with whom there can be developed a stable relationship. Perhaps then the youth might experience a restoration of faith in humanity and through the

process of regaining a trust and confidence in others might grow to be a trustworthy and dependable individual himself.

The youth of our communities have varied needs,-- psychological, social, educational, physical and spiritual. The churches cannot speak only to the spiritual needs. They must also consider the other needs as well. The church through some new and creative ministries can respond to the needs of youth for support, for affirmation, for trust, for care and love, and for an exposure to examples of new life styles. If young people admire and respect an adult who is near them, the influence of that adult upon the young lives is tremendous.

When the youth themselves are asked what their greatest need is, many of them simply say, "We need a place to hangout where we won't get busted." Other youth seem to want a place where they can come for recreation and social contacts, but these youth also want a clear, strong set of rules which would assure acceptability in terms of parental and society standards. They would say, "We want a clean, wholesome, fun place." They would say that they do not like filthy language or kids that use narcotics.

From the view of the adults who work with the youth, it seems that the needs of youth include the following:

- a need for affirmation and support in which trust relationships and warm friendships can thrive,

- some clearly defined guidelines or imposed boundaries within which there is considerable freedom for self-expression and creativity,

- time in which to mature and grow up. Too often the years of

adolescence are rushed by anxious adults. Friedenburg talks about this in The Vanishing Adolescent.²⁰

-- encouragement to develop good qualities and attributes,
--understanding parents who are willing to listen as well
as talk,

-- a community vitally interested in young people and willing to provide settings and opportunities for the psychological and social development of young people.

The purpose of the Brethren Youth Center. For years prior to the opening of the Brethren Youth Center, the church has prayed to God for some way to make contact with the many unchurched youth of our community, realizing that quite a number of them had serious problems and were becoming alienated from their families and society. Many of these youth are lost and lonely. They will often, in private and frank conversations, express the opinion that they do not amount to anything and are worthless. The first and initial goal was to make contact with the community youth. Next, the church wanted to establish an on-going relationship through which could occur communication and communion.

The Youth Center personnel published a statement which is shared with parents and others interested in the Brethren Youth Center declaring the goals of the Brethren Youth Center. There are five main

²⁰Edgar Z. Friedenberg, The Vanishing Adolescent (New York: Dell, 1959).

points:

1. To Provide a Youth Center for our Community.

We have deliberately decided to provide a place where young people can gather to enjoy recreation and fellowship in a relaxed atmosphere. It is our intention and desire to have a "balanced code of disciplines" with, on the one hand, a minimum of rules and regulations while, on the other hand, sufficient and adequate supervision and controls.

2. To Establish Meaningful Contact with the Youth of Our Community.

Increasingly a generation gap widens in our society. Many youth are separated, in terms of meaningful conversation, from the older generation, and many youth are also separated from any religious activities or organizations. We want to communicate with the youth, express care and concern, and build meaningful relationships, not only between the two generations but also between youth and the Church. This bridge of communication can be an avenue to personal growth and corporate blessing.

3. To Make Available Informal and Formal Counseling Opportunities.

The presence of concerned and qualified adult counselors encourages young people with problems to seek conversations and help. Establishing rapport in a trusting relationship with youth is our answer to the youthful charge, "You can't trust anyone over thirty." In the counseling relationship we eagerly work with other agencies and with parents in meeting the needs of youth.

4. To Assist the Youth in Personal and Social Growth.

We recognize that the adolescent period of life is a difficult and perplexing experience for many people. We want to assist creatively in the transition from youth to adulthood.

We plan to have regular, organized groups in such fields as arts, crafts, baking, decorating, auto mechanics, etc. Films and other programs which have high quality in terms of education, personal standards and habits, concepts and convictions, and entertainment will be scheduled regularly. Discussion groups and group counseling will also be available.

5. To Encourage Religious and Spiritual Growth.

Brief worship services will be held at scheduled times during the Saturday evening activities. These services will be of an inter-faith, inter-denominational nature, in order to respect the various religious loyalties of the youth.

Also we desire religious and spiritual growth through personal conversations and discussions. The love of God can be expressed

best through understanding, goodwill, and an affirmation of personal worth and integrity. Any such encounter can be a religious experience.²¹

The more we work with youth, the more we realize how important it is to support and undergird youth while they grow through the crisis adolescent years to adulthood. This means that their development should not be manipulated either in terms of pushing or holding back. Rather, it calls for affirmation and "standing by" as a friend who cares. Also, it seems important to us that through discussion, counseling and personal contacts we present or expose to the youth the various options and possibilities in life's big decisions. This refers to a philosophy of life, a direction of life, principles to live by as well as such specific choices and decisions as vocation, choosing a life partner, etc. It is encouraging and surprising how many of the young people today are eager to consider the various possibilities in making decisions. On the one hand the rebelling youth declare emphatically, "Don't tell me what's right and what's wrong or what to do and what not to do." But on the other hand, the same youth, perhaps in a relaxed, trusting relationship eagerly asks, "What do you think about . . .?" They do not want to be told what to do and what decisions to make. Nevertheless, basically, they want to make the right decisions and they want to have the advantage of various viewpoints and considerations.

²¹Brethren Youth Center Personnel, "Statement of Purposes, Aims, Goals" 1967.

The reaction of the congregation and the community. When a church opens a Community Youth Center on its property, there is bound to be some experience of pain and discomfort from both within the church and throughout the community. A Youth Center on church property to many people is a shocking and disturbing development. A church property that has traditionally been quiet and vacant on Saturday night which suddenly now has 150 to 200 youth dancing, playing pool or socializing,-- this really does something to the traditional image which many people have, as one middleaged lady said, "I drove on the church property last Friday night and I was scared to death. There were hundreds of hoods on my church property."²²

Sometimes the feelings of church members has a note of jealousy in it. Some church members are not too ready to have their church care a great deal about the community at large. This kind of expression is sometimes heard, "The church cares too much about non-church people." Such criticism is a refreshing change from the usual criticism which churchmen hear today, "The church is irrelevant in society and out of touch with the world."

The negative and very critical comments from the congregation have been only a very small part of the total reaction to the Youth Center. The church officers, the church board and a vast majority of the congregation have strong, positive feelings toward the whole project and many are sincerely proud that their church can be a

²²Spoken by a church member in private conversation, approximately July, 1967.

pioneering church in this ministry. There is a danger which church leaders need to recognize, namely, the possibility of the church ignoring the health of its own body and the unity of its own membership in launching out in some new field of service. Just as an individual must give attention to the health of his own body before he can be of great service to others, so the church must also give attention to the health of its own body, but if all its energies are expended in maintaining that body so that it never reaches out in service, the church then has failed to be the church.

The church has given birth to the Brethren Youth Center and this project is considered by many a breakthrough in attempts to establish contact with youth of the community. The church needs to be the catalyst or perhaps the initiator in the community setting to establish contacts across the generation and the communication gaps.

Part of the problem calls for the reeducation of church members to understand that this is a very urgent mission field and that this is part of an important call to service in meeting the needs of humanity. To be able to educate a congregation to be willing to launch out into experimental ministries and at the same time maintain a solid supportive membership is an important and difficult goal.

In terms of cooperation from non-church individuals, groups and agencies, there has been a positive spirit. Approximately twenty individuals from the city and the immediate community who have no other contact with the Church of the Brethren have been participating in an Advisory Committee. These individuals have included a Lieutenant in

the Juvenile Department, a Sergeant in the Police Department, a High School Principal, a Jr. High School Principal, a Boy's Vice Principal from another high school, the Postmaster of Glendale, a Judge in Glendale, a member of the Glendale School Board, an Attorney, and a number of other interested community people.

A number of organizations within the city have expressed a great deal of interest and some have given actual help in terms of contributions of furniture, of money, occasionally of personnel.

A psychiatric Social Worker from the Los Angeles County Mental Health Department has been meeting regularly with the Youth Center staff as they meet twice a month. She has been of valuable assistance in helping staff members discuss concerns related to dealing with youth and Youth Center problems.

The Glendale Council of Churches, during the first nine months of the project, has been a significant participant financially in this Youth Center ministry.

In terms of community reaction, it must be said that the main negative reaction has come from the immediate neighborhood because of sound and sight. The sound has to do with either band music or noise from cars and voices. The term, sight, simply means the gathering together of a large group of teenagers. It was amazing to learn how fearful adults automatically are when youth gather together. Even if their behavior is exemplary, a large group of youth, especially if some have long hair and many are not particularly dressed up, cause a great deal of apprehension and fear among observing adults.

Generally, the reaction from the community at large has been positive and encouraging. Various members of the police force, city officials, school officials and ministers throughout the area have expressed a great deal of encouragement for the experimental project which the church has launched. Other churches in the community, both clergy and laity, are excited about the project and think it is a very commendable activity but find it impossible to open a Youth Center on their property. Traditional and typical church members, sadly to say, are among the most condemning and unaccepting people on earth. Even though church members condemn a materialistic philosophy of life, they, by their very actions, declare that property is more important than people when they prefer a sterile, neat, untouched property to some meaningful relationships with youth.

Many of the youth who come to the Youth Center are in one way or another, alienated from schools, social and political structures and community organizations. Sometimes the community power structure seems to want only things like these:

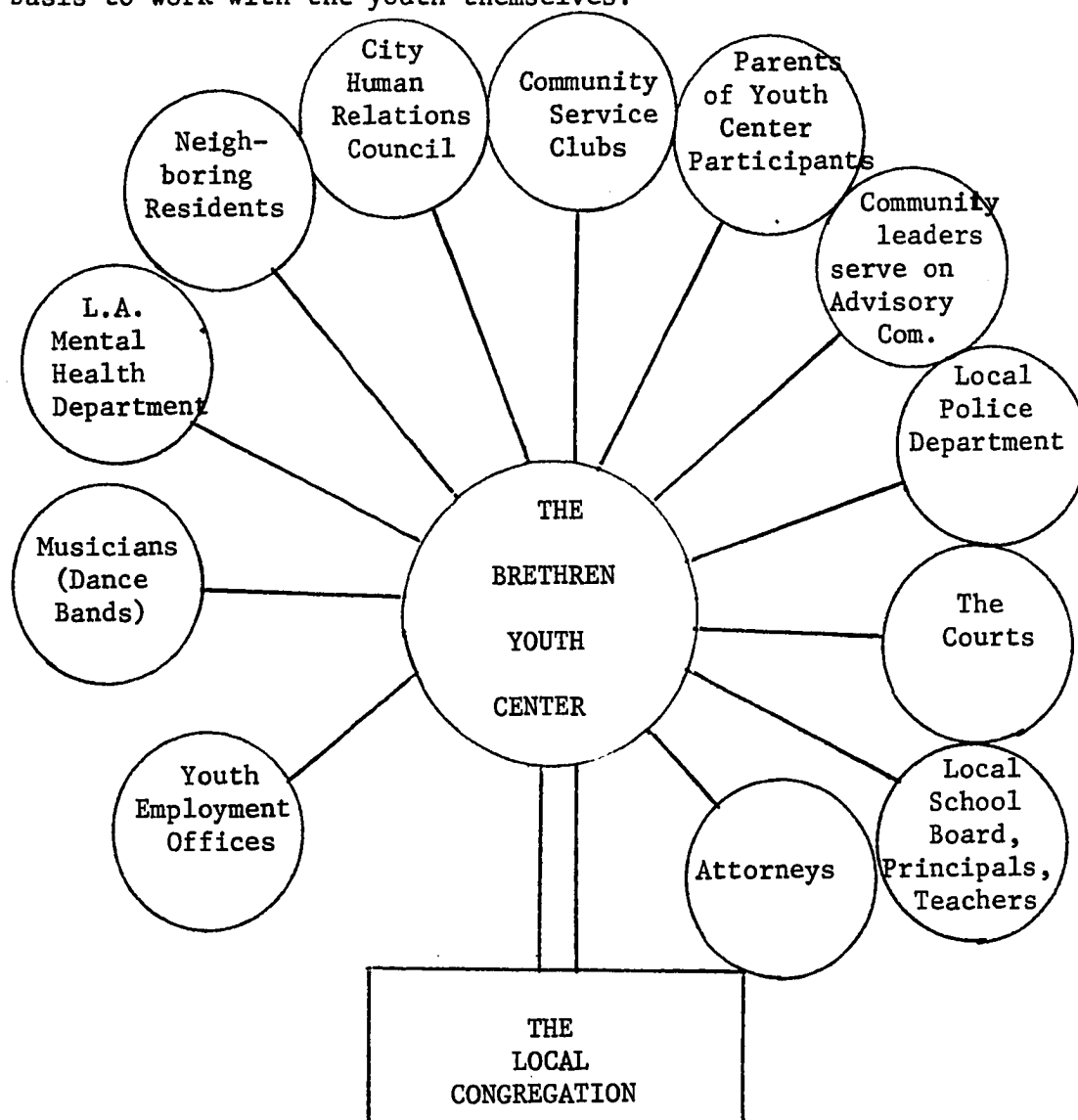
-- to keep youth out of trouble. This usually refers to trouble with the law in terms of committing illegal or criminal acts.

-- to make, coerce or bribe them to "stay in line." This might refer to obeying rules of home or school or society in general.

-- to help youth become creative, producing, respectable adults. This fits into the good old American image.

Very seldom are these people willing to respond in a more personal way to help youth by becoming a friend to them.

Convincing people that the Youth Center idea is a good one is not a difficult task. The difficulty comes in actual, personal involvement. There are, for instance, a number of people who are willing to counsel counsellors, but very few people who are willing on any regular basis to work with the youth themselves.



The Youth Center, which is sponsored by the local congregation, has working relationships with many organizations and institutions throughout the community and the surrounding area. Many of these organizations are sources of help in operating the Youth Center. This help might be counseling services, supplies and equipment, program leadership, advisory committee work or manpower.

Questions, problems and concerns. There is always the problem of establishing a policy regarding smoking, swearing and other relatively minor concerns. Other problems include the use of alcoholic beverages or narcotics or people attending activities while under the influence of either one. Beyond these is the problem of noise from the live bands, from automobiles and motorcycles or from loud voices. All of these are problems that can be dealt with and some of them need constant attention.

The question of the flow of influence is a little more difficult to analyze and needs consideration not only from the Youth Center staff but also from the youth themselves and from their parents. There is always the parental hope that children and youth will develop an inner integrity and strength which will be stabilizing and fortifying.

Beyond these concerns are other more philosophical considerations. A few of these are expressed in the following questions: (1) How can the problem of securing sufficient and adequate staff be solved? Many individuals are willing to give advice or perhaps donate furniture or even money, then too, many professional people are willing to counsel with adults who deal with youth. But one of the crucial and ongoing concerns is securing sufficient and adequate staff members who are willing to be with the youth and to relate with them in meaningful, person-to-person ways. Many adults are frightened of youth, particularly large groups of youth. To minister to youth calls into question the adult's personal identity. For many adults this is a shaking experience. The facilities and the necessary professional

personnel are available to adequately train adults who are willing to participate in staffing responsibilities, but to secure willing staff members is an on-going concern. (2) How can a maximum effect for good on the lives of individual youth be obtained? From the beginning the purpose of the Youth Center goes beyond the providing of a place for fun and the playing of games. The greatest need that these youth have is in areas of style of life, values and choices, ethical and moral convictions and practices, life direction and dedication to worthwhile causes. How to incorporate into the program such activities and such procedures that will lead to the maximum influence for good is the question and concern.

Rewards, joys and promising results. On the other side of the ledger from the problems, concerns and headaches that were expressed earlier, there are a great many joys and rewards involved with the Youth Center also. In this connection is a quotation from a letter written by Mrs. Turnbull who serves with her husband as Director of the Youth Center in a report to the Church of the Brethren General Offices in Elgin, Illinois. She describes some of the rewarding experiences that she has had.

One boy in particular needs to be mentioned. He first started coming here in August as a member of a group (gang) who called themselves "The Saints." This boy, without a doubt, was the most beligerent, defensive, tough boy of the gang. Their jackets had a cross painted on the back with a swastika in the center and large chains were attached to the jackets. There was a place for a switchblade knife and a billy club and this boy was particularly proud of them. Since coming here, the "Saints" are no longer a gang. This boy is, at the present time, in a juvenile camp because of truancy. He is sixteen years old. At Christmastime I

sent him a Christmas greeting. This seemed to break the ice between us. He has written several letters to me from camp and I am impressed with some of his thoughts, such as "I'll have all this behind me, that's true, but will I be able to keep out of trouble when I get out is the question, but when I do get out, I think I'll come to you and Al for a little help, and then maybe with that, I'll be able to stay out of trouble. And I know you'll help me if I ask you to." That alone makes the Youth Center and the time I put into it worthwhile.

We have worked with all kinds of kids here and one of their greatest needs is to have an adult listen to them and to care about them. This is a very real religious experience for many of the youth who come here. They don't call it a Youth Center. They always say, "Let's go down to the Church."

There is one more thing that needs to be said. I am sure that all the staff at the Youth Center would agree with me on this one point. I feel that in many ways we receive more than we give. The Youth Center has helped us to grow, too. As for myself, I feel that I have learned to understand and to work with youth in a way that would not have been possible in any other situation. I have grown in my capacity to love the unloved, to have empathy with parents and youth alike, and also to recognize my own abilities and limitations. I really enjoy working at the Youth Center. Pastor Meyer recently said to me, "You really love the Youth Center, don't you?" Yes, I guess I really do. I'm coming face to face with reality. It's a golden opportunity to witness to what I really believe in. It's a real opportunity for service. It's the kids, themselves. I love all of them.

Many of us as regular church members want to be involved without being very much involved. Many church members want to enter into an experience of joy and service without danger, pain or inconvenience. They want to win the battle without injury, sacrifice or loss. If they are to participate in new forms of ministry, they must be willing to place themselves vulnerable to criticism, objections and sometimes ostracism.

In response to a question such as "Is the Youth Center and other

forms of new ministries achieving Christian ends?" the answer is, absolutely yes. There are situations where little is accomplished in terms of any measureable, forward movement. There are times when the staff simply spin their wheels with little gain, or at least so it seems. But often, it is realized later that those moments where no measureable progress was made are the moments where some foundations were laid for later progress. There is reason to be disappointed if no improvement in outlook, attitude or approach to life is achieved. If there are no higher goals achieved in terms of habits, vocation, life styles, etc., and if there is no movement toward dedication of life to God, then perhaps the church is merely a spiritual babysitter; perhaps in a friendly and ineffectual way they are simply passing the time of day with people who gain very little from their presence and their efforts.

But generally there is an achievement toward Christian ends. If human need is served, this ministry has had a purpose. If someone has lifted his sights to higher goals or if there has been an influence for that which is better, or someone has received a new view of life or a new lease on life or somehow felt God's love come through because of the church's presence and help,-- then some degree of success and accomplishment can be felt.

Sometimes the very presence of a representative of Christ seems to automatically call into question the life style of a person who lives in contradiction to Christianity. That was true in the Sunset Strip ministry and it's true anywhere. This fact of calling a life

style into question can occur directly or indirectly, overtly or subtly. Even in a seemingly private conversation there can occur a "divine encounter" or a "Christ event." In a most innocent of settings there can be a Christ confrontation which can have lifelong effects.

If there has been growth in terms of trust, faith, personal integrity, ability to believe in people (especially people over thirty), considerations of Christian doctrines, etc. then surely there has been some progress. Perhaps there's an increase in willingness to care and show warmth and good will toward other people. Perhaps bitterness has been replaced by tenderness. Perhaps bad habits are replaced with better habits and perhaps there is eventually dedication of life to God through Christ, which is often more the result of many previous steps rather than the immediate step.

One of the resulting joys and rewards of Youth Center activities are seen directly in the lives of youth themselves. Others are seen in what happens in the lives of parents who, for the first time in many years, are in direct contact with a minister through the Youth Center. Beyond this, there are joys in terms of what happens to a congregation who is willing to do some pioneering work in the field of new ministries. When this congregation raised over \$200 to bail the leader of a gang out of jail, something good happened among the people responsible for that action as well as with the young man, himself. Just as the presence of Christians among non-Christians calls into question non-Christian life styles, so is the reverse also true. The presence of non-Christians who express their feelings and convictions often call

into question the strength of a Christian's belief and conviction. The result can be a rich and rewarding experience for everyone concerned.

Conclusion on the Brethren Youth Center project. The Brethren Youth Center has been a tremendously exciting and stimulating experience. The adolescent identity crisis seems to reveal itself again and again as these young people and their problems are dealt with.

The one-to-one relationships are most effective and most valuable. Informal conversations with one or two or small groups of young people are very productive.

While some of the youth are hopelessly adrift and lost in a sea of confusion, there are many among them who are not and who have personal moral standards and ethical values which are of a high quality.

It does seem to be true that many of the youth have a shallow, inadequate concept of religious faith or the real purpose and function of a church. Most of this is merely the result of a lack of communication with the church.

It needs to be said that many youth have a great depth of wisdom, good sense and good taste which is mostly not seen or recognized by adults, especially their parents. Too often youth are grouped together in making negative comments about them.

These experiences have proven that most youth are very eager to talk and very appreciative of someone who will listen in an accepting way rather than in a judgemental way. Establishing rapport with some youth naturally takes longer than with others but once a trust

relationship is established, the desire, even eagerness, to communicate is there.

Again and again there is revealed a deep longing on the part of youth to be accepted and to be loved not only by friends and acquaintances of their own peer group, but by their parents and family and other adults. Dr. Howard Lane, a professor of education from New York University, once said, "In my experience with police departments, I have never encountered a delinquent youth who had one decent adult friend."²³ The presence of an affirming adult in the life of the youth is very crucial.

The Youth Center experience has revealed, as would be naturally anticipated, a large gap between the generations or between parents and their teenage sons and daughters. It is not just a case of misunderstanding but rather a lack of understanding. Many parents, at least through the eyes of their youth, give little indication of any desire to communicate or understand. Also, many parents shy away from any educational experience partly because of the change or personal growth that will be required on their part.

In communicating with youth, although many of them are immature and naive, there are a great many of them who have an astonishing grasp of what is really happening in the world and in society and a fairly accurate picture of how it is in the settings where their lives are being lived.

²³Howard A. Lane, The Christian Leader's Golden Treasury (Indianapolis: Droke House, 1955), p. 290.

One of the inspiring impressions that continually comes from listening and communicating with youth is the fact that they have a deep hunger for information and knowledge and new light. They are on a huge, wonderful quest of life and they have a tremendous desire to choose the best and, to the frustration of many adults who want to tell them what is best, they will not take someone else's word for it. They want to decide for themselves. And while that is a source of frustration and irritation to many adults, the church sees it as a profound source of hope.

CHAPTER VII.

SUMMARY AND CONCLUSION

The concern of the dissertation has been to focus in on the generational revolution, to take a close look at the extent of the gap between the generations, to consider the possibility of adults bridging the gap by being with and for people in the generation gap, and to examine specific church-related models in which the bridging process can occur.

The dissertation is based upon an experience by the authors which progressed through a seven stage procedural sequence resulting in involvement, research and resolution. The seven stages of that sequence were: (1) the embracing of a theology of involvement, (2) a response to a particular need calling for involvement, (3) an awareness of an underlying problem in the particular need, (4) observations about the problem made possible through involvement, (5) research of other studies related to the problem, (6) synthesis of the findings, and (7) model building on the basis of the findings.

After presenting the problem describing the procedural sequence of the study and defining the terms, the dissertation proceeds in Chapter II to deal with the theological motivation behind the involvement. Chapter III relates the resulting experiences of the involvement. Chapter IV presents the findings emerging from library studies related to the topic. Chapter V emphasizes the urgency of and presents

possibilities for the adult generation to be with and for the youth involved in the generational revolution and, Chapter VI presents in detail two models for specific action and application of theories and principles.

The primary initiating factor for this study was the theology of involvement embraced by the experimenters. Their own participation in the theology of involvement was accelerated by the official action of their denomination in June, 1965. Churches and individuals were urged, in the name of the servant Christ, to identify with the world's hurt and pain, its search for meaning, its tension and travail, and to be, in spirit and in form, the embodiment of God's loving concern for saving activity within His world.

When a particular need for involvement presented itself in the form of the "Sunset Strip riots," the combined interest of the denomination and the experimenters enabled them to respond to a call to be of service there. On becoming involved in the actual situation, the experimenters discovered that a more comprehensive theology of involvement was needed, both for their own self-understanding, and the self-understanding of the Church. Simply being present in some sort of benign way could not meet the needs which were discovered in the situation.

Therefore, the experimenters began a re-examination of their concepts of involvement. This re-examination included a review of some of the Biblical roots of the so-called secular theology out of which the call for involvement has emanated. Many present day

theologians credit the "massive rediscovery" of the Old Testament as the chief source of secular theology. That rediscovery, in essence, was that Israel experienced Jahweh in history, in the events of her life in the world. Contemporary theologians, especially Deitrich Bonhoeffer, began to crystalize the implications of these discoveries and others coming out of related studies in the humanities and in the sciences. Out of this came the catch phrase, "the world come of age" by Bonhoeffer.

In this "world come of age," the word "God" had to be reconceived. No longer could the word be used simply as a symbol to complete a world view, or to meet personal needs in the boundary situations of life, or to "save souls" for a world beyond. To use the word "God" in this way was to assign it to the role of a convenient crutch which is becoming more and more anachronistic in the emerging new world. The true God of the "World come of age" does not meet man in these theological schemes. He meets him in event in the world. In this sense, He is a secular God, meeting man in the world He has created, preserved, reconciled, and made new.

This understanding of God brings a shift in emphasis on the understanding of Jesus Christ. No longer must the concern be primarily on questions of His divinity. Rather, the concern must be focused on that which was seen and experienced, namely, His humanity. The call is not to "believe things about," but to follow Jesus in His own style of life in the world-- engaged, concerned, risking, suffering.

The church at large, through its World Council of Churches' Assemblies, beginning in 1954 at Evanston and continuing through 1968 at Upsala, embraced the implications for its life and work coming out of the secular theology and called the churches and individual Christians of the world to become involved in the world.

The experimenters, in responding to this call for involvement in the particular need which was the subject of this study, understood their involvement to be not only a matter of physical presence, but also a matter of increasing their capacity for understanding the event in which they were involved. Involvement meant not only being there, but grasping the meaning of what was happening. This understanding of involvement led them first into their observational studies, then into the library studies.

Their observational studies led them to conclude that a serious gap most certainly does exist, and the toll which it is taking in terms of broken relationships, torn and destroyed human emotions, and the prevention of the development of human potentialities, is enormous. The gap is real and serious. However, the gap and its accompanying factors carry considerable hope as well. The exposure of hypocrisy, the demand for re-examination of goals and values, and the clarion call to recognize the worth of a person and to celebrate human existence are indeed hopeful and promising.

The youth are embarrassing the adult generation by swinging all the floodlights of open exposure in upon the standards, values and concepts of the adults, while, at the same time, living with a

free abandonment often coveted and secretly admired by the more inhibited adults. Much of what the youth say and do is a long, awaited remedy for the illness imbedded in the adult's style of existence, but the youth are also paying a heavy price for their newfound "freedom" which often turns out to be an illusion ending in permanent imprisonment and disability.

The adults, by reaction or measured counter-action, are defensively protecting their "way of life," or they are attacking the young rebels who have stepped "way out of bounds," or they are conscientiously attempting to profit by the exposure which the revolution has brought and, at the same time, ease the pain, the destruction, the brokenness which the gap has caused. Whether in anger, confusion, or compassion, the adults have and are responding. They have found it impossible to remain detached and uninvolved in the generational upheaval which is in process.

Findings from the library studies helped the experimenters to understand the sociopolitical factors that were at work in the phenomenon as well as the psychosocial factors which were at work in the lives of the youth with whom they were involved. Getting involved in the sociopolitical circumstances enabled them to work with various power groups to alleviate some of the intense interest and age group conflicts which had erupted in the form of "youth riots" on Sunset Strip. Getting involved in an understanding of the psychosocial processes in human life enabled them to bridge the gap and be with and for the youth with whom they were related, to the mutual enrichment

of lives. Thus, the findings affirm the fact that it is not only possible to be with and for people in the generational revolution, but also absolutely necessary.

The basis for being with and for youth is certainly, therefore, a live option. The adult who would meet the youth must meet him within the realm of the youth's own existence. He must meet him in the indispensable and ceaseless processes of that existence. In the biological and social processes, a concern of the adult who would be with and for youth should be to provide those "expectable environments" which are necessary for the working out of the ground plan for human life. As guarantor, the adult can not only aid in the resolution of the psychosocial crises of youth and young adulthood in their immediate, sequential expression, but he also has an opportunity to aid in the resolution of those crises by enabling the youth to reopen his work with prior psychosocial crises whose faulty resolutions may be inhibiting his work in the present epigenetic steps. The adult can be with and for youth in the co-creation of meaning process. His stance in that process is that of the guarantor. As guarantor in the meaning process, he helps youth to make sense out of the experiences of his life and the events of his time by "offering" the personality achieved meanings of his own life along with the great paradigms of their own common heritage. By relating to youth in these ways, the generation gap can be bridged, and the threat of generational revolution forestalled. In the final analysis, primary responsibility for such a relationship lies with the adult

generation.

Finally, the dissertation pictures two models as "ways and means," or as methods which provide the setting in which this relationship can develop. Through personal experience, the authors of the dissertation have found it possible to be with and for people through means provided in both models. The description of the models and the joys of establishing authentic relationships across the generation gap are expressed in Chapter VI.

If maximum relationships are to be established across the generation gap, the sustaining presence of a caring and involved congregation was found to be of extreme importance. Just as person-to-person relationships developed for the mutual benefit of both, so the group-to-group, or corporate relationships need to develop for the greatest success in bridging the gap.

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APPENDIX

1. Letter sent to:
Sheriff Peter J. Pitchess
226 Hall of Justice
Los Angeles, Calif., 90012

November 28, 1966

Dear Sheriff Pitchess:

On Monday last, November 21, 1966, the men responsible for guiding the urban work of several Protestant denominations in Los Angeles were requested to give immediate consideration to the growing seriousness of the problem being created by the confrontation between law enforcement officials and the younger generation on the Sunset Strip.

On Friday morning following Thanksgiving, several of these urban department directors plus representatives of campus ministries and of certain suburban ministries, met for four hours in one of the churches on the Sunset Strip area to receive a firsthand briefing on the situation there from local clergymen and others familiar with the recent situation. As a result of this briefing, the decision was made to prepare a short statement expressing the Church's concern over the gravity of the deteriorating relationships. It was also decided to invite a small number of clergymen to be present on Saturday night on the Sunset Strip to observe the situation firsthand. Accordingly the next evening more than thirty ministers were present on the Sunset Strip to talk with the young people who had gathered there and to serve as observers throughout the evening.

The reports of these observers at the conclusion of the evening have prompted us to request meetings with various members of the Board of Supervisors, the City Council, the Police Commission and the Los Angeles Police Department. We also are requesting an opportunity to meet with you and the Commander of the West Los Angeles Sheriff's Substation at your convenience during the day of Wednesday, November 30, 1966, to present our concerns over the gravity of the situation to you. We would appreciate a reply at your opportunity directed to Mrs. Lorraine Peyton, 386-8130.

Sincerely yours,

Nicholas Kouletsis
William Hervey
Julian J. Keiser
Richard Cain
James Donaldson

2. ADOLESCENT MATURITY: SUGGESTED EXISTENTIAL CRITERIA

1) A sense of affirmed existence.

I am! I exist! It's good to be alive!

2) A sense of self recognition.

I not only exist but I perceive an identity-- who I am. I have moments of uncertainty, but for the most part I see myself moving from one situation to another with sameness and dependability. I have a oneness and unity (integrity). I'm not this or that but me.

3) A sense of self at-homeness.

I have an inner knowledge and understanding of myself. I know what I am feeling and thinking. And I am reasonably comfortable within.

4) A sense of identification with one's communities.

This is my group; I belong. I know these other ones and they know me. We have mutual feelings and tend to see things very much in the same way. We're equals. We do things together; we each have a place, a niche. We are a group, a fellowship. We have solidarity.

5) A sense of particularity.

I am one of the group but I am I. I have my way of seeing life, of handling things and situations; it's a variation of what other people think and do. I am myself.

6) A sense of worth.

I am recognized and accepted by Significant Others, i.e. by persons who count with me-- both peers and adults. Some I call friends-- both male and female. I trust these friends and feel affirmed by them. This is true of some relations with adults including my parents. I find myself in conflict with them at times, especially my parents, but feel that there is mutual love and concern. With these adults-- teachers, club leader, minister, doctor, coach, neighbor-- I feel I count. And I count with myself. I feel of worth.

7) A sense of personal power.

I have an inner strength-- a sense of freedom, discipline and control. I can think and feel and do. I can speak up and take a position. I cause some things to happen. Some things are under my control. I can weigh and choose; I can decide and follow a plan of action.

8) A sense of orientation and devotion.

There are some meanings and values which I have come to see as important. I continue to raise questions about them, but even so they put life in a frame and give it perspective and direction. I see these as belonging to a stream of history. I am part of a

people who have cherished these in the past. Perhaps my generation has a contribution to make to these meanings and values. Changes are necessary. But I want to be loyal to this people and to their way of life.

9) A sense of objectivity.

I accept myself as I am-- my strengths and my weaknesses. I know that I have limitations, that I fall short of my goals, that I am not consistently faithful. But I am aware that I am at a stage of development, that I have a potentiality yet to be realized. I shall always be somewhat uncertain of my self but am aware that I can be more of what I am capable of being.

10) A sense of awareness and social concern.

I am aware of the world about me. I am sensitive to the presence and need of others-- the near and far. I want to stand in their shoes. I want to enter into their life for their sake.

11) A sense of destiny.

This is my world and I belong. There is a place for me and something significant ahead. I sense a "call." While I am presently involved I see myself moving toward a time when I can fully give myself to this "vocation." I feel I have a destiny and intend to realize it.

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